

Warsiide saddexbitoodle ah oo ay soo saario
Jaamacadda Ummadda Soomealiyeed

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Waxaad tirsigan Ka akhrisan kartaa

- **Himilada Kulliyadda
Diraasaadka Islaamka**
- **Naxwaha Afsoomaaliga**
- **Diiinta waa baahi bulsho**
- **Kafaalidaysiga kulaylka
dhulka**
- **Curriculum changes at
Lafoole**

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DHALASHADA “AQOONYAHAN”

Maxamuud Ismaaciil Cabdiraxmaan
(Kulliyadda Sakaafadda)

"AQOONYAHAN" waxa uu ka dhashay dareen baahi loo qabey, Madaxweynaha Jamhuuriyadda Dimograadiga Soomaaliyeed Jaalle Maxamed Siyaad Barre isaga oo cabbiraya dareenkaas waxa uu ugu baaqay aqoon yahannada Soomaaliyeed in ay soo saaraan wargeysyo bandhig u noqon kara fikradahooda iyo cilmi baaristooda la xiriira xallinta dhibaatooyinka Ummadda, xag dhagaale, bulsho iyo siyaasadba.

Dood Cilmiyeedkii JUS ay ku qabtay Huteelka Jubba dabayaaq-addii sannadkii 1982kii, waxa ka soo baxay go'aan ah in ay soo saarto JUS Wargeys xoojiya kala wargabidda iyo iskaashiga Kulliyadaha kala duwan ee Jaamacadda Ummadda Soomaaliyeed; isla markaas na xiriiriya JUS iyo Jaamacdaha Dalalka kale.

Xiriirka noocas ah waxa ka imaan kara faa'iido iyo horumar dan u ah, u na adeegaya qaddiyadaha ka dhixeyya bani'aadamka, waayo guulaha cilmiga laga gaaro waqtii kasta waa kuwo waxtarkoodu saamecyeo nolosha bani'aadamka farqi la'aan.

Haddaba, dhalashada "AQOONYAHAN" oo caddadkiisii kowaad yahay midka aad kahriyeyso, waxa asaas u ah darcenkaas, baahidaas, baaqaas iyo go'aankaas Ummadda, Madaxweynaha iyo Aqoonyahannada oo Wasaaradda Hiddaha & Tacliinta Sare iyo JUS u tarju-meen ficiil.

Sidii "AQOONYAHAN" ku gaari lahaa himilada loo asaasay, waa arrin ku xiran indheer garatada Soomaaliyeed hadba xilka ay iska saaraan.

Waxbarashada Jaamacadeed waa marxalad Takhsus cilmi oo noocy yo iyo heerar kala duwan leh.

Waxayna leedahay muhiimad ama ujeedo ah daryeelka dhallinyarada mowhibada leh (Talent), kobcinta awoodooda iyo daboojidda bulsho weynta waqtiga xaa-dirkka ah iyo mustaqbalka, taas-oo ka imaaneysa barbaarinta fi-kradeed iyo tababaridda Cilmiyeed hawladeenno hirgelin kara qorshaha caranka ivo hoqqaanka sivaasadeed ee Ummadda.

Jaamacaddu waa xarun cilmi baarista u jahaysa xalinta mash-aakilka bulshada, kana qayb qaadata amaba hogaaamisa horumark-eeda .

Haddaba Jaamacadi si ay u gudato waajibaadkaas, waa in ay mar kasta sameyso isbeddel horumar leh xagga manhajka waxbarashada, Cilmibaarista iyo hirgelinta natijjooyinka ka soo baxa, isla markaas waa in ay la socoto horumarka guud ee cilmiga iyo aqoonta bani'aadamka.

Jaamacadda Ummadda Soomaaliyeed, waxay soo martay marxaldo dhowr ah, waxayna mar walba ku mintideysey fulin qorshe u suura geliya in ay kaalinteeda ka qaadato xagga Waxbarashada Akadeemikada ah iyo horumarinta guud ee bulshada.

Marxaladdii asaaskeeda JUS, waxay ka gudubtay dhibaato ad-ag oo ahayd tanaaqud ka dhaxeeeyay xagga himilada iyo maslaxadda wadaniga ah ee Ummadda ee dhismo Jaamacad Wadani ah iyo xagga awooda dhabta ah ee Qaranka oo dhaqaale yari iyo aqoon yari haysatay.

Dhibaatooyinkaas, waxaan kaga gudubney shucuur wadanimo, isku kalsooni iyo dhiiranaan ka tarjumeysay baahida Ummadeed iyo siyaasadda kacaankaba.

Faallo

JAAMACADDA IYO XALLINTA DHIBAATOYINKA UMMADDA

Maxamuud Ismaaciil Cabdiraxmaan
(Kulliyadda Saxaafadda)

Waxayna ku dhammaatay guul JUS ka yeeshay inay noqoto ilays aqooneed.

Marxaladdii labaad, waxay ahayd xoojinta iyo horumarinta JUS, marxaladaas gudaheeda JUS, waxay abuurtaay kaadir Jaamici ah oo hanta qaybta weyn ee duruus bixinta iyo cilmi baarista Kulliyadaha JUS. Guulaha Jaamacadda Ummadda Soomaaliyeed ay gaadhey labadaas marxaladood, waxaa ka dambeysay Siyaasadda Kacaanka oo awood dhaqaale qalab iyo tashiilad nooc walba leh u fududeysay Jaamacadda Ummadda Soomaaliyeed.

Marxaladda saddexaad, waa mid hadda socota ee JUS sameyneysa horumar ballaaran xagga Kulliyadaha qaarkood oo u gudbey heer Takhasus Sare, sida Kulliyadda Caafimaadka, Dhismo Kulliyado cusub oo kala ah Saxaafada, Afafka iyo Diraasaadka Islaamka oo ahmiyad gaar ah u leh xagga xoreynta maskaxda iyo fikradda iyo xoojinta hiddaheenna Islaamka.

Jaamacadda Ummadda Soomaaliyeed, waxay, sameysay Cilmi baaris kaalin horseednimo ka qaadatay kobcinta aqoonta iyadoo u jahaysay xalinta dhibaatooyinka bulshada iyo horumarkeeda. 1982-1983, JUS waxay qabatay laba dood Cilmeyeed oo kala ah degameyn ta aqoonta iyo Qabiilka & Qaranka.

Doodahaas, waxay lahaayeen ahmiyad heer qaran ah. Wuxaan ka qayb galay Madaxweynaha JDS J/lle Maxamed Siyaad Barre oo furitaankoodii ka jeediyay Khudbad oo muhiim ah, aqoon yahanno Takhasus walba leh, Madaxda Dawladda iyo dadweynahaba, go'aanadii ay soo saareen, waxay ahaayeen kuwo xal Cilmi ah u horseeday dhibaatooyinka Ummadda.

Sidaas awgeed, waxaan rajeynaynaa in hey'adaha Dawladda iyo indheer garatadu go'aannadaas Cilmiga ku saleysan hirgeliyaan una beddelaan wasiilo dhab ah ee lagu daweyyo cudurrada bulshada sida: Qabiilka, lagagana adkaado dib u shaca dhaqaalaha.

AQOONTA TAYEYSAN

DHUGTA FALSAFADDA
KACAANKEENA SIDA
U QEEXDAY

Prof. Maxamuud Nuur Caalim
(Kulliyadda Waxbarashada Lafoole)

QEEXID/

Aqoonta Tayeysani waxa ay tahay aqoon ay weheliso sugitaanka qiyamka dhexdhedaadnimo ee faca weyn, isla markaas na loo kasi karo in ay bilawgeedii la kowsatay aadamiga. Halkaas oo kasmedeeda si xeel dheer looga tibaaxi karo:- In ay aqoontas tayeysani tahay aqoontii soo jiraaga ahayd. Waxa kale oo hubaal ah in dhugta aqoontas Tayeysan si cad looga dheehan karo; siyaalahay ay ugu suurtageli jirtay Ummadihii inooga horreeyay xalinta dhibaatoo-yinka faca weyn ee ay ka mid yihiin:

- Xasiloon la'aanta Nabadjelyada dunida iyo
- Dhibaatada cunnoyarida dunida.

Waxa halkaas laga filan karaa in Aqoonta Tayeysan laga kasan karo waayo-aragnimo oo si habsan u hogaamin karta adeegsiga aqoonta tiknoloojiyadda casriga ah. Xeeshaas Tayeynta awged ayaa kacaameyn karta adeegsiga aqoonta Tiknoloojiyada Casriga ah, si ay uga badbaadiso aadamiga dhibaatooyinkaas faca weyn ee halista ku ah dunida.

Waxa hubaal ah, in aadamigu u baahan yahay in la garwaqsiiyo sugidda qiyamka dhexdhedaadnimo oo aan bilow ahayn; sida gadaal ku xusan, la na sarmo seegin dheelitirka aadamiga (Human Equation) oo loo kasi karo in dhammaan dadyawga dunida ay siman yihiin; isla markaas na qiyamkaas dhexdhedaadnimo in lagu hirgelin jiray dhaqan aqooneed oo kasta. Halkaas oo laga arki karo sababta ay ugu caal la'dahay adeegsiga aqoonta tiknoloojiyadda casriga ihi maareynta dhibaatooyinkaas faca weyn ee kor ku xusan in ay tahay iyada oo fac yar.

Maareynta dhibaatooyinka halista ah waxa la hanan karaa marka ay aqoonta tayeysan habsami u hogaamiso hadba heerka ugu sareeya ee ay adeegsiga aqoonta tiknoloojiyadda higsanayso.

Tusaale ahaan:- Waxa la ogsoon yahay in qof kurey ihi uu u adeegi karo u ciidamidda qoyskooda hadba inta awoodiis tahay ha se yeesho ee aan kureygaas laga filayn in uu hab "Waayeel" ugu maaro helo u caal helidda dhibaatooyinka ka fac weyn ee qoyska soo food saari kara.

Waxa tusaalahan kor ku xusan laga arki karaa in haatan aqoonta guud ee caadiga ah ee tacliin sare oo lagaga baaran degayo Jaamicadaha iyo XArumaha Cilmiga ay tahay aqoon iskeed u fa c yar; isla markaas na laga kasi karo in ay hogaamineyso adeegsiga aqoonta tiknoloojiyadda casriga ah. Halkaas oo laga garan karo jaho wareerka aqoonta haysataa haatan in uu yahay tartanka hubka halista ah ee hab sedbursiimo ahaan ka dhex oogan quwadaha waaweyn. Taas oo laga garan karo in Tacliinta Sare ee haatan dunidu isbideyso in ay higsaneyso heer sare tahay mid marin habawday, haddii aanay ka badbaadin aadamiga CABSI IYO GAAJO. Waxa halkaas laga arki karaa in indheergaradnimada horumar ee haatan la higsanayaa hadba ka sii fogaanayso dhugta iyo kasmada indhawgaradnimo ama se sugitaanka aqoonta Tayeysan. Halkaas oo laqa arki karo in hoqaaminta kuraynimo ee adeegsiga aqoonta tiknoloojiyadda Casriga ihi ka sarmo seegtay sugitaanka dheelitirka aadamiga; laga na filayn in ay hab waayelnimo ugu caal hesho maareynta dhibaatooyinka ka fac weyn ee halista ku ah dunida, ay ka ma mid yihiin: CUNNOYARIDA & XASILLOONI LA'AANTA DUNIDA.

Sugidda indhawgaradnimo waxa ay tahay tixgelinta la siin karo dhaqan-aqooneed oo kasta oo si loo siman yahay laga dheehan karo sugitaanka waayeeelnimo ee qiyamka dhexdhexasnimmo, laga na dheehan karo aqoonta tayeysan; sida ay mudnaanshaha u siisay aadamiga in uu adeegsado hadba inta uu ka hanto adeegsiga aqoonta tiknoloojiyadda casriga ah. Halkaas oo si cad looga arki karo in dadyawga haatan ku dhaqan dunida la garwaqsiiyo, iya ga oo si cilmiyeysan loo tusayo in TAYEYNNTAASU tahay MAAREYNTA lagaga badbaadinayo dunida dhibaatooyinka halista ah ee soo food saara, ee ku saleysan adeegsiga tiknoloojiyadda casriga ihi

in ay habsami ugu ciidanto.

Halkaas oo dib u hanashada dhugta iyo kasmada aqoonta tayeyasan ee laga soo **dheegay** aqoontii soo jiraaga ahayd ee aragtiyada waayo-aragnimo ku dheehan yihiin; isla markaasna hab sugan looga tibaaxi karo maareynta sugitaankaas qiyamka dhex-dhexaadnimo ee loogu tala galay in ay xeeshaas tayo hogaaniso saleynata aragtida laamaha iyo tabeynta adeegsiga tiknoloojiyadda, si aadamigu uga faa'iideysto, isla markaas na maamulku maareyn u yeesho. Halkaas oo laga arki karo, sida Eebaheen **qi** yamkaas dhexdhexasaadnimo hab dhammeystiran ugu soo gunaanaday Dinta Islaamka.

Waxa nasiib darro ah in weli aqoontaas tayeyasan loo arkin in hab waayeelnimo u hogamin kartu tacliimaha sare ee Cilmiga taas oo ay sababtu tahay: Sedbursiimo awgeed aadamiga loo arkay in uu yahay mid u heelan dagaal iyo dirir; isla markaas na hab gefsan adeegsiga aqoonta tiknoloojiyadda casriga ini ku khasbeyso in aadamigu noqdo nafley weerar iyo dagaal u tagan.

Waxa halkaas laga arki karaa in aqoonta tacliinta lagaga baaraan degayo xarumaha ay hogaminayso, sida loo arkayo adeegsiga aqoonta tiknoloojiyadda casriga ah, u na leexatay sedbursiimo iyo aadamiga oo ka marin habaaba hababkii laga filayay in maareyn horumar uu gaaro. Halkaas oo laga arki karo in aqoonta tayeyasan ee ku hogamin kartaa ay tahay; sugitaanka dhugta iyo kasmada Quraanka oo ka xoogweyn saleynata tayeynta aragtida laamaha Cilmiga isla markaas na laga arki karo, sida dheelitirka aadamigu u udub dhexasaad ugu yahay in dhammaan culuunta iyo cilmiga diiniga ahba loo siman yahay oo si ay sinan iyo cadaaladi ku dheehan tahay loogu hirgelin karo dhaqan aqooneed oo kasta. Waxa halkaas si cad looga garan karaa in maareynta sugitaanka qiyamka aadaminimo uu si fac weyn u yahay, DHAQANWADAAG; isla markaas na tixgelin aragtiyada waayo aragnimo ee dhaqan aqooneed oo kasta hab indhawgaradnimo u adeegsan karo inta uu hanan karo farsamada tiknoloojiyadda, si

uu ugu leexo ka faa'iideysiga Cilmiga. Halkaas oo laga arki karo in tayeynta maareynta sugitaanka qiyamka dhexdhexaadnimo aan la hanan kareyn, marba haddii la sarmo seego u caal helidda falsafadihi hore wax uga qaban kari jireen dhibaatooyinka faca weyn ee soo foodsaari jiray.

Waxa hubaal ah in haatan loo arki karo in aadamigu u adeeg-sanayo qalabka tiknoloojiyadda, isla markaas na kureynimadeeda laga filayn in ay ka badbaadiso dhibaatooyinka faca weyn ee soo food saarav. Waxa loo baahan yahay dadvawqa dunida saddexaad in hab tayeysan iska xoreeyaan aragtiyada faca yar ee hab qaab adeegsi u garwaaqsiinayo in aan loollan weerar iyo dagaal lagu gaari karayn horumar. Waxa hubaal ah saleynta indhawgaradnimo ayaa xeel tayo, oo horumar ku dheehan yahay lagu hanan karaa.

NAXWAHA

AFSOOMAALIGA :

DOOD GAABANN

Maxamed X. Xuseen Raabi
(Kulliyadda Waxbarashada Lafoole)

Maanta iyo intii Af Soomaaliga aynu qorannay, waxa soo shaacbabay weedho halhays noqday oo ku saabsan Af Soomaaliga Naxwihiisa. Weedhahaasi aad ayaa ay u faro badan yihiin. Dooddan koobani waxa ay ku saabsan tahay xaluhelidda weedhahaas halhaysoobay ee lixda ugu joogtaysani yihiin :

- 1- Yaa Naxwaha Afsoomaaliga u baahan?
- 2- Afsoomaaliga Naxwihiisa cidi garan mayso;
- 3- Naxwe afshisheeye ayaa lala doontay afkii;
- 4- Yaa isku raacay?
- 5- Afsoomaaligu waa margi;
- 6- Af aan isaguba cilmiyasnayn sidee baa cilmi loogu baran karayaa?

Haddii aynu rabno in aynu Soomaalida hadalkeeda ka dhaqno weedhahaas, waa in aynu u helno jawaabo ku habboon. Kolkaas, halkan waxa aan isku deyeyaa in aan weedh kasta jawaab ku filan ka bixiyo inta kasmadeydu awood u lee tahay.

1- YAA NAXWAHA AFSOOMAALIGA U BAAHAN?

Marka ugu horreysa su'aashani u ma janjeedho ogaanshaha cidda Naxwaha Afsoomaaliga u baahan; bal se waxa ay u janjeedhaa in aan Naxwaha Afsoomaaliga loo baahnayn marka loo fiirsado si da loo dhaho, waxa se dhici karta in labada la loola jeedo mararka qaarkood. Kolkaas waa in aan labada ba ka jawaabaa.

Haddii aan su'aashan u jeeddadeeda dambe ku horreeyo, waxa ay jawaabteedu tahay waa loo baahan yahay. Aad iyo aad ayaa baahi weyn maanta loogu qabaa. Qofkii in uu Afsoomaaliga ku hadlo doona,kii in uu qoro jecel, kii in uu akhriyo ku dadaalo, iyo kii in uu dhageysta uun raba intu ba waa ay u baahan yihi-

in Naxwihiisa. Haddii aanuu hadluhu afka Naxwihiisa sugin, waxa uu noqonayaa cudurside afka iimeeyaa.

Cudurrada uu qofka afkeena Naxwihiisa gefaa Afsoomaaliga ku abuuraa waa ay badan yihiin, waxa na ka mid ah:

LAHJADAHA Naxweed ee maanta afsoomaaliga ku badan ee u qeybsama kuwo weedheyneed (Syntactical), kuwo ereyeyneed (Morphological) iyo kuwo codeyneed (Phonological). Kuwa weedhayneed waxa ka mid ah:

- | | | |
|--------------------------|-----------------------|-------------------------|
| 1. <u>Maxay waaye?/</u> | <u>Maxay weeye?/</u> | <u>Waa maxay?/;</u> |
| 2. <u>Maxaas yiri?/</u> | <u>Maxay yiri?/</u> | <u>Muxuu yiri?/ iyo</u> |
| 3. <u>Miyuusan iman/</u> | <u>Miyuunan iman/</u> | <u>Miyaanu iman/</u> |

Saddexdaas tusaale mid waliba waxa uu ka kooban yahay saddex weedhood oo kala lahjad ah; sida tusaale kasta lajhadda saxa ah loo ogaan karaa waxa ay ku xidhan tahay garashada cilmiyeed ee Naxwaha afsoomaaliga.

Lahjadaha heerka ereyeyneed iyo heerka codeyneed ayaa ka sii faro badan kuwa weedheyneed. Bal ereygee baa sugar naxwe ahaan ereyyadan - dhalxamag, dhalxanag, dhabxamag, dhabxanag, dhanxamag iyo dhanxanag. Codadkan suntan ee ereyyada- tuuloosh- in, tuuloodhin iyo tuuloojin kee baa codeynta sugar ee afkeennu ogoshahay? kolkaas saddexdan tusaale iyo qaar kale oo badi, waxa ay jawaab sugar u yihiin su'aasha ujeeddadeeda dambe.

Ujeeddada su'aashu haddii ay u janjeedho ogaanshaha cidda u baahan naxwaha afsoomaaliga, waxa aan dhihi karaa oo idinku aydin garawsan kartaan in ay u baahan tahay cid kasta oo barashada afsoomaaliga rabta sokeeye iyo shisheeye.

Cudurrada lahjadaha dhaliya waxa ka mid ah: hadalka (oral speech) kama'a (slip of the tongue) fiiro la'aanta (carlessness) dhego cuslaanta (hard-hearing) iwm.

2- AFSOOMAALIGA NAXWIHIISA CIDI GARAN MAYSO.

Weedhani waa mid hawl yari loo soo tuuray oo aan laga fiirisan ujeeddadeeda maxaa yeelay qofkii yidhi baa naxwaha afsoomaaliga si fiican u garanaya iyada oo aan qof kale la doondooin. Sababta oo ah weedhu waa weedh naxwe ahaan toosan.

Qof aan naxwaha afsoomaaliga garanayni weedh afsoomaali ah oo toosan ma dhihi karo. Wuxa se hubaal ah in ay jiraan laba heer oo garasho, marka Naxwe gaar ahaan laga hadlayo: heer daalacan (conscious level) iyo heer dedan (subconscious level). Soomaali kastaa waxa uu afkiisa u lee yahay garashada daalacan ka sokow, garasho dedan, oo isaga oo aan ogeyn ayaa uu sharciyada naxweed ee afkiisa isticmaalaa. Haddii uu qalad dhaco, oo aanuu qaladkaas ahayn mid lajhadoobay, markiiba waa uu kasaa in uu qaladan yahay; laakiin se ma sheegi karo qaladku sharciga naxweed ee uu jebiyey ama gefay. Wuxa aan filayaa markaas in weedhan ujeeddadu tahay in aanay jirin cid tilmaami karaysa nooca sharciyada Naxweed ee afsoomaaliga. Marka dhinacaas laga fiirsho weedhan, waxa hubaal ah in Soomaalida badidood aanay tilmaami karin sharciyada naxweed ee afkeennu lee yahay. Wuxa se jira dad yar oo faro ku tiris ah, oo si fiican u tilmaami kara, oo u qeexi kara afsoomaaliga xeerarkiisa naxweed ee saleed intooda badan.

Weedhan waxa aan ka dhihi karaa in ay soomaalidu awood u le e tahay in ay sixi karto qaladka naxweed ee ay gaystaan. Wuxa se aanay awood u lahayn in ay magacaabi karaan qaladka naxweed nooca uu yahay.

3. YAA_ISKU_RAACAY?

"Su'aashani badi waxa ay soo fakataa marka qof soomaali ihi arko sharci naxwaha afsoomaaliga ku saabsan oo qof kale isku deyey in uu tilmaamo. Su'aashan murtideedu waa ta Soomaali badan hodday. Haddii xaqiiqda sugar ee jirta adduunka loo fiirsada, waxa qof waliba qiri karaa in waxyabaha, cid kale iska daaye, inan iyo aabbahiis, inan iyo hooyadeed, odehy iyo habartii ay isku raacaan kooban yihiin. Mararka qaarkood, iyaga oo jiritaanka shay wada qiraya ayaa ay isku diidaan habka uu u jiro, faa'iidadiisa, ama sansaankiisa.

Run ahaan afafka hore looga shageeyey naxwahooda weli la is ka ma raacin walaw qaarkood carnaayeen dhawr garni, culimada

qeexidda naxwahooda isku dayey na aad ayaa ay u badnaayeen, aqoontoodu na aad ayaa ay u qoto dheerayd. Afkeenna oo 11 sano oo keli ah soo qornaa, culimo cilmiga afafka ku xeeldheer na ay bulshadiisu ka sabool tahay, aad ayaa ay u adaq tahay isku raacidda naxwihiisu. Inta yar ee cilmiqa afka u leh aqoon sal-eed waxa kala kaxeynaya meelaha ku badan afka ee aan heerka ag oontoodu qaadhsiisnayn.

isku eley

Naxwaha af lee yahay jiritaankiisu waa aragti (theory) aragtiyi na u ma dhammaystirna farsamo (practice). Aragti kasta oo jirtaa ma sugto maaddada ay ku saabsan tahay idilkeed. Sid-aas darteed ayaa aqoonyahan kastaa isugu dayaa in uu qeexo aragti ka fiican oo ka xoogroon tii ugu fiicnayd sugidda maaddadiisa. Middaasi waxa ay dhalisaa ama dhalisay in maaddo kasta oo cilmi ihi dhawr aragtiyood oo kala xoogroon ama casrisan ay lee tahay. Naxwaha afingiriisiga, tusaale ahaan, waxa loo adeegsaday dhawr aragtiyood oo cilmi oo mid walba ay ka dhasheen dhawr naxwe. Waxa markaas isweydiin leh sidee baa naxwe af, dhawr naxwe oo kala duwan u yeelan karaa? jawaabtu waxa ay tahay marka uu qof shay eego, shey kasta in ayaa muuqata; ini na waa ay qarsoontaa. Shay dhammaantiis wada muuqdaa marka la finayo ma jiro. Haddii aad doonayso in aad wada aragtid waa in aad kolba dhan ugu wareegtaa oo kolba dhan u rogtaa. Naxwaha af waa sidaas oo kale. Aragti kasta oo naxweed markaas meelo ayaa ay si fiican wax ugu tilmaantaa meelo na waxaba ka ma tusmayn karto. Naxwaha dugsiyada (school or pedagogical grammar) ee afingiriisiga ama aftalyaaniga ee duusiyada laqu bartaa waa naxwe xubnihiisa fara badan loo adeeqsadav xubin kasta aragtida cilmi ahaan ugu habboon lafa-gurideeda. Waxa markaas la la'yahay ilaa maanta aragti naxweed oo awood u leh in ay naxwaha af lee yahay dhammaantiis wada lafagurto. Sidaas daraadeed ayaa aanay suurtagal u ahayn ama ay u adag tahay in cilmi ahaan la isku raaco sharciyada naxwe ee af lee yahay, gaar ahaan afsoomaaliga mudada yar qornaa.

4. NAXWE AF SHISHEEYA AYAA LALA DOONTAY AFKII.

Murtida laga rabo in ay weedhani gudbiso, waa mid marka u jeeddada weedha la fiirsho aan xaqiqda jirta ahaan karin. Weedhan waxa loo la jeedaa, sida ay ila tahay, in afsoomaaliga aan la cayn wereejin ee sida uu yahay naxwihiisa loo qeexo. Anigu waxba ka ma qabo muddaas, maxaa yeelay sida qofka ku dhawaaqay weedhani jecel yahay ayaa aan anigu na jeclahay. Wuxuu se aan hubaa haddii naxwe af kale lala doonto iyo haddii malamalayn (trial and error) Naxwihiisa lagu raadiyo in dulucdu isku naxwe isugu biyoshubanayso. Sababta oo ah lafagurid kasta waxa la ga ma maarmaan ku ah in ay ciriqyada iyo xubnaha dabiiciga ah ee afsoomaaligu lee yahay ay raadiso. Afsoomaaliga ciriqyadii-sa iyo xubnihiisu waa wax gaar ah oo sugan oo iyada oo qalad dhaco mooyaan ee aanay suurtagal ahayn in la qaloocsho.

Xaqiqadu sida ay tahay murtida weedhani waa ay wiigan tahay. Marka hoos loogu fiirsado afafka adduunka oo dhammi; Naxwe ahaan xeerarka ay iskaga midka yihiin ayaa ka xoogroon sharciyada ay ku kala duwan yihiin. Culimada cilmi afafka dhammaantood waxa ay rumeysan yihiin in kala duwanaanta afafku ay tahay baarnimo ee aanay ahayn salnimo. Wuxuu af af ka dhigay ayaa ka jira af kasta. Kolkaas dhammaan afafku waxa ay ka siman yihiin jiritaanka xeerar tirsan oo naxweed oo wada sameeya. Wuxuu se ay ku kala duwan yihiin sida Af kastaa ugu dhagmo heer kasta oo naxweed. Xeerarka af waliba lee yahay waxa ka mid ah wadaraynta (plural formation).

Tusaale ahaan Afingiriisigu waxa uu lee yahay todoba dhambal-erey (allomorphs) saddex saameeya wadaraynta abyan (regular) iyo afar sameeya wadaraynta aan abyanayn (irregular). Wadaraynta abyan dhambal ereyyadooda waxa kala duwan sida codka ugu dambeeyaa magaca uu u soo baxo. Kuwo aan abyanayn kala duwanaantoodu waxba ku ma xidhna ee waa xor. Afcarbeedka wadareyntii-su waa ay ka duwan tahay tan afingiriiska. Afar wadarood ayaa afcarbeedka leed-vahay oo aan ku xidhnayn sida codka ugu damb-eeyaa magacu uu u soo baxo ama meesha uu ka soo baxo; Afartaas

oo kala (1) wadar mataamaysan (dual plural), (2) wadar lab (masculine plural), (3) wadar dheddig (feminine plural), (4) wadar jajab (broken plural). Afartaas wadarood saddexda hore ayaa abyan (regular) waxana saameeya oo baddela dhihidooda had ba magacu yeele, layeelle, ama meeleye ku sidkane kii uu yahay. Afinqiriisiqa sidani ma dhacdo.

Afsoomaaliqa dhaganka xeerka wadareyntiisu waa uu ka duwan yahay kuwa labadan af. Isaqa waxa isa saameeya xeerka caynka (gender) -lab iyo dhedig iyo labo iyo tobant hambalerey (allomorphs) oo ku baaha afartaas cayn wadarood oo kala ah: (1) keli lab oo isu beddesha wadar lab- Miiska...Miisaska; (2) keli lab oo isu beddesha wadar dheddiq-duqsiqa..duqsiyada; (3) keli dhaddiq oo isu beddesha wadar lab-lafta....lafaha, iyo (4) keli dheddig oo isu beddesha dheddig -bidixda..bidix-yada.

Xeerka wadaraynta sharciyadiisa naxweed ee ay sddexdan af (ingiriisi, Carabi iyo Soomaali) ku kala duwan yihiin, waa aan guud maray. Waxa se aan filayaa in guud maridoodu ku fil-an tahay murti ka siibidda weedhan.

5. AFSOOMAALIGU WAA MERGI.

Hawraartani waa run marka merginimada loola jeedo weedh ama erey dhawr macne leh ama yeelan kara. Middaasi waa merginimo afafka adduunka oo dhan wada saameeysa ee ma aha mid afsoomaaliqa u gaar ah. Haddii se loola jeedo waxa aanuu afsoomaaligu lahayn sumado weedhaha murtidooda naxweed ama ujeedd-ooyinka kala sooca, waa weedh been ah.

Xaqiqada jirtaa waxa ay tahay in murtida weedhi gudbisaa ay ku xidhan tahay laba amuuhood (two aspect): mid munaasab-adeed (situational) iyo mid naxweed (grammatical). Midda mu-naasabadeed waa (1) meesha la joogo (space) iyo wakhtiga la joogo (time) ee kolka hadalka. Tan naxweed se waxa xukuma (3) macnaha ereyyada, (4) habka ay ereyyadu u dareersamaan, (5) qurubyada (particles) isku xidha, (6) xidhiidhka ka dhexeeyea falika iyo ereyyada kale ee weedha iyo (7) qaar kale

oo dhawr ah. Wuxa aan dhihi karaa afsoomaaligu boqolkii ba sa gaashan (90%) ayaa u sumado u lee yahay jiritaankooda. Afingi riisigu se wuxa aan odhan karaa boqolkii ba tobani (10%). Barba ardhigiddani wuxa ay ina garwaqsiinaysaa in afsoomaaliga nax wihiisu ka tifaftiran (more detailed) yahay kan afingiriisiga. Afsoomaaliga xidhiidhka ka dhaxeeya falka iyo ereyyada kale (6) waa mid sumadihiisu ka muuqdaan falka weedha, laakiin aan afingiriisu u lahayn sumado muuqda. Tusaale ahaan falka 'diir' marka sumadaha xidhiidheed (case signs) ku biiraan, wuxa ka farcama: diiro, diiran, diiri, diirso iyo diirsan. Sumadahani sida soomaali waliba og yahay wuxa ay gudbinayaan murtiyo kala duwan oo diir iyo diiro waa kala laba. Wuxa aynu og nahay in aanay weedhahani isku murti ahayn:

1. Cali baa laanta diiray
2. Cali baa laanta diirtay
3. Geedkii baa diirmay
4. Wiilka ayaa biyaha diiriyeey
5. Wiilka ayaa biyaha diirsaday
6. Biyihii ayaa diirsamay

Afka sidaas murtidiisa Naxwe u bayaansan tahay (explicit) waa mergi ma qabato.

6. AF_AAN_ISUGU_BA_CILMIYAYSNAYN_SIDEE
BAA_CILMI_LOOGU_BARAN_KARAYAA?

Murtida su'aashan wuxa ujeeddadeedu noqon kartaa labo: (1) in aan Afsoomaaliga cilmi ahaan loo baadhin, iyo (2) ilaa taa-si timaado in aan cilmi lagu baran karayn. Midda hore wuxa ay la xidhiidhaa weedhii aan hore uga doodav ee labaad ee ahavd: Afsoomaaliga naxwihiisa cidi garan mayso. Kolkaas halkan ka doodieeda ku celin maayo. Wuxa se aan dood gaaban ka lee yahay ujeedada murtiyeed ee dambe.

Duruusta cilmiga ee dugsiyada wuxa lagu qaataa afsoomaali. Walaw fikradaha ku cusub afsoomaaliga ee cilmigu la yimid er-eybixintooda Soomaali badan dood ka qabto hadda na ereybixin-tu ardayda aad baa ay ugu fududeysay kasidda fikradaha ay qe-

exeyso. Middaas waxa marag u ah ardaydii Soomaaliyeed ee Dugsiyadeena Sare dhammeystay ee Afsoomaaliga maaddo kasta ku baratay, markii Waxbarasho Jaamacadeed waalidkood dal shisheeye ugu diray si hormoodsan ayaa ay uga gudbeen intixaannadii Jaamacadahaas lagu geliyey kolkii af shisheeye lagu intixaamay. Xaqiqdu waxa ay tahay fikrad kasta oo qalaad oo dahsoon haddii qofka afkiisa hooyo lagu fahamsiyo, waxa ay fikradaasi ka mid noqotaa fikradaha waxku-oolka ah ee qofkaasi adeegsan karo; heerka garashadiisa na sare u qaada.

Run ahaan afkeennu dabiiciyan ayaa uu ugu laylsan yahay hoysiinta fikradaha cusub. Sababta oo ah hawl kasta oo macneed falid gaar ah ayaa afsoomaaligu u lee yahay. Bal u fiirso falka door ereyyada ka farcamay iyo hawshooda macneed (semantic functions).

1. Gudbin (transitivity) . door, doore, doorto, dooris
2. Gudbin faa'iideysi (autobenefactive transitivity). dooro, doorte, doorato, doorasho .
3. Yeelenimo faa'iidevsyi (causative
autobenefaction) doorso, doorsade, doorsato, doorsasho .
4. LAYEELANIMO (Objectivity) dooran, doorme, dooranto, doormid.
5. YEELANIMO GO'AAMEED (resulting
Causation) doori, dooriye, dooriya, doorid.
6. LAYEELENIMO FAA'IIDEYSI
(autobenefactive objectivity) doorsan, doorsame, doorsanto,
doorsamid,
7. YEELENIMO SUURAGELINEED
(Enabling causation) doorsii, doorsiye, doorsiyya, doorsiin.
8. SUURAGELIN FAA'IIDEYSI
(enabling autobenefaction) doorsiiso, doorsiiste, doorsiisato,
doorsiisasho.
9. LAYEELENIMO SUURAGELINEED
(Enabling Objectivity) doorsiin, doorsiisme, doorsiisanto,
doorsiisamid.
10. ISDHAAFSI (reciprocity) doorrama, doorrame, doorranto, dooramid.

10. Isdhaafsi (reciprocity) doorrama, doorrame, doorranto, doo-rrramid.
11. SUURAGELIN ISDHAAFSI
(enabling reciprocity) doorransii, doorransiive, doorransiiiva, doorransiin.
12. FAA'IIDEYSI ISDHAAFSI
(reciprocal autobenefaction) doorransiiso, dooransiiste, doo-rransiisato, doorransiisasho.
13. LAYEELANIMO ISDHAAFSI
(reciprocal objectivity) doorransiisan, doorransiisme, doorransiisato, doorransiisamid.

Waxa aad tusaalayaashan ka garan kartaa in hawl kasta oo macneed oo la xidhiidha falka door intooda badan afsoomaaligu u lee yahay erey u gaar ah oo ku habboon. Afingiriisiga iyo aftalyaanigu ba waa ka gabno xagga summad u lahaanshaha hawla-aha macneed (semantic functions). Kolkaas hawraartan u janjee-dha afsoomaaliga cilmi laguma baran karo, sida ay ila tahay, waa hawraar maran jeclaysi keenay, ee ma aha mid murti cilmiy-eed xambaarsan.

Haddii aan soo gabagebeeyo dooddan, afsoomaaligu waxa uu u baahan yahay labo wax: Maal iyo Maskax, Waxa ay ila tahay in aynu labadii ba u heli karno. Waxa se hortaagan dadaaldarro ka timid soomaalida hawsha horumarinta afsoomaaliga u xilsaar-an tahay siyaasi iyo aqoon yahanba. Waxa markaas iga talo ah, bilow ahaan:

1. In horumarinta afsoomaaliga lagu daro arrima-ha mudnäanta koowaad leh ee qaranka;
2. In la xulo aqoonyahannada Soomaaliyeed ee Cilmiga afafka fikrado sáleed u leh iyo waayeelka Soomaaliyeed kuwa aan af shisheeye aqoon u la-hayn ee afsoomaaligoodu nadiifta yahay qaarkood oo gobollada laga soo xulo;

3. In qorshe maalgelineed looga soo gooyo hantida lacageed ee qaranka;
4. In qoraallada aqoonyahannada iyo waayeelka somaaliyeed iska kaashadeen la faafiyoo oo dadweynaha la gaadhsiiyo.

Oromada iyo Soomaalida

Cabdalla C. Mansuur
(Kulliyadda Afafka)

Ragga sida qotada dheer wax uga qoray arrinta Oromada iyo Soomaalida waxa ka mid ah Huntingfor (1955:19) oo ay ula muuqato in, markay Kushitikada

Bari ka soo kala guurtay hoyeedii hore, Oromadu ugu soo hor-martay Waqooyi galbeed Soomaaliya soo gelitaankii Soomaalida ka hor, waxa fikradaa soo dhoweeyey I.M.Lewis (1960:219) iyo Cerulli (1975). Hase yeeshoo waxa gaashaanka ku dhuftay arrintaas culimada kale oo si fiican u dersay taariikhda Soomaaliyeed kama mid yihiin H.S.Lewis (1966) iyo Turton(1975).

Marka arrinta laga eego dhanka cilmi-affeedka lama hayo wax ka marakacayo soo hormarka Oromada. Waxyaabaha Cerulli u cuskaday taageeridda fikradda Huntigfor waxaa ka mid ah magacyo-rugeed oo isaga ay la noqotay in ka soo jeedaan Gaallada (Oromo) sidu: gaala-ood, gaalkacyo, gaalla-eri, laakiin, H.S. Lewis waxay ugu muuqatay in magacyo-rugeedyadaa aan loo-la jeedin gaallada ee loo la jeedo gaalo.

Qoraaga qoraalkan uma guuxin labada fikradood oo ah gaalla iyo gaalo ee, waxay isaga la tahay in ula jeeddadu tahay "geel" wuxuuna cuskaday erayadaan isku dhafan oo dhaqanka geela la xiriira, sida: haruu-gaal, xeragaal, afagaal, baargaal, gaaljecl, il-gaal (miro) ab-gaal, dabo-gaali (dabo-gaal-leh), sangalle (Dirxi sanqada geela gudaheeda ku abuurma) iwm. Haddii loo kuurgalo erayadaan kor ku xusan waxayna tusayaan in magaca geel uu markii hore ahaa gaal kaddibna isbeddel ku dhacay.

Hase yeeshoo erayga gaal wuxuu isbeddelka uga badbaaday kaddib markuu dhafana noqday, oo halkiisaa ku adkaaday (Fossilised)

| Magacani laba siyood ayuu ku dhafmaa oo ka imanaya xagga dhismaha naxwaha: mar uu sifeynayo magac oo uu gadaal ka raaco (sida:- haruub-gaal oo loola jeedo haruubka geela) iyo mar uu falka xagga hore ka raaco (sida: gaaljecel oo loola jeedo dadka gaala jecel).

Waxyaabaha kale oo ka marag kici kara in eraygaas asalkiisu-ahaa gaal waxaa ka mid ah' lahjado badan oo loogu hadlo Koonfur Soomaaliya iyo afaf kale oo Kushitikada Bari ka mid ah oo magacii sidiisi u kaydiyey ilaa xilligaan la joogaana ku dha-qmo: Rendille (gaal), Aweera(g'aal), Oromo(gaal), Gawayada(ka-al) Baiso(gaala), Maay (gaal), Jiiddu (gaal), Dabarre(gaal)iwm.

In erayga "geel" uu isbeddel ku dhacay waxaa daliil u noq-on kara ereyga "gees" oo isaguna sidaa oo kale isbeddel shibbaneed ku dhacay oo markiisii hore "gaas" tanna waxaa muujin-aya lahjadahaan iyo afafkaan oo ay Af-Soomaaliga isku bah yi-hiin oo si isu dhow ay u kaydiyeen: Maay(gaas), jiiddu (gaas) Dabarre (gaas) Rendille (gaas), Dasenech(gaas), Gawayadda(gaas) Werize (kaaso), Tsamay (gaaska), Gidole (kaaso), Afar(gayso).

Arrimaha kale oo beeninaya in Oromadu aan ugu soo horreyn Soomaaliya waxaa ka mid ah in ay jireen dhinaca Waqooyi qubu-uro ay ku xabaalanyihiin gaalo iyo dadkii hore hase yeesh ee I.M.Lewis, kaddib markuu faagay saddex ka mid ah qubuurahaas isagoo adeegsanaya qalabka fac-dheerida lagu baarro (Radio-Carbon), wuxuu ka sal gaaray in qubuurahaas ay ku aasanyihiin Somaali, muddada aaskooduna ka badanayn 250 sano. Go'aankaas-na wuxuu ku saleeyey filka uu ogaaday iyo amuuro kale.

Waxaa la hubsaday in jabadkii hore ee Oromadu ka kala guurtay qarnigii XVL (1540) uu ahaa koonfur Itoobiya, gaar ahaan Waqooyi-galbeed ee Boorama. Amuurtani waxay ku salaysantahay oo caddaynaya qoraalla badan oo qaarkood waaya fog la qoray iyo dhaqanka Oromada oo soo tebiyey sheekoojin waafaqsan fikradaas.

1 waqooyi waxaan uga qolleeovahay inta Beled-weyne ka shishavsq.

Cilmi-affedkuna wuxuu waafagay fikraddaas kaddib markii la baarav filiqsanaanta afafka Oromada.

Geeddigii Oromada wuxuu wax ka saameeyey taariikhda kooxda la isku yiraahdo Sam. Oromada u guurtay koonfur waxay dhamma-ystirtay kala qaybsanka dhulka Samka galbeed iyo kan Bari. Oromadu iyadoo raadraacaysa suranka ay martay beesha Samka Bari ayey qaar ka mid ah qabsatay qaarna u erisay Webiga Jubba xaggiisa Waqooyi. Dabadeed Soomaalidii Muslintay oo ka soo laabatay Waqooyi iyo Oromadii oo meela badan gacanta ku soo dhegtay ayaa foodda isgashaday. Inkastoo meelaha qaarkood Soomaalidu isku dayday in ay la deristo Oromada isna baheyest-aan haddana waxay ka fursanwayday in ay dagaallanto oo colaa-di halkaa\$ ka dillaacd, kaddibna Oromada oo laga adkaaday dib loo waabiyo. Muddo afar qarni ku dhow ayaa Soomaalida iyo Oromadu isku haysteen goobaha u dhexeeya Harar, Jubbada Hoose iyo Webiga Tana. Kaddib Soomaalidu waxay ku guulaystay in ay qabsato webiga Jubba, dabadeedna u sii tallaabsato webiga Tana dhankiisa galbeed. Geediga labaad ee Soomaaliyeed ka soo ambaqaaday gobolka Bari kuna dhamaaday webiga Tana wuxuu soc-day ilaa 1909. Inkastoo geeddigaas uu hakiyey gumeysiga Ingriska haddana weli ma wada joogsan, sida uu qabo I.M.Lewis (1960:22-225).

DIINTA WAA BAAHI BULSHO

Shariif Maxamed Isxaaq
(Kulliyadda Sharciga)

Ammuuraha waxa lagu gartaa lagu na aqoonsadaa xadayn. Midd-aas annaga oo ka ambaqaadaynna, waxa aannu xadidi karnaa diinta xaqa ihi in ay tahay hab Ilaaahi ah oo xaqa dadka ku hanuuniya xagga caqiidada, khayrka, falka san iyo macaamilka. Sidaas darteed ku camalfalka Diinta Islaamku waa jidka keli ah ee dadka rumaysani ay kaga nabadgalaan cadaab nolosha aakhiro, tan adduunka na ku helaan liibaan.

Kaalinta diintu kaga jirto caddaynta xuquuqda dadku lee yihiin iyo waajibaadka saaranii waa mid diinta ku mudan oo qeexan adduunka iyo aakhiro ba. Waxa ay diintu u qeexaysaa bani'aadamka xuquuqdiisa uu lee yahay iyo waajibaadkiisa ka saaran, inta uu nool yahay, xagga Eebbe, xagga naftiisa, xagga bulshadiisa, xagga Ummaddiisa, xagga dunida iyo insaaniyada oo dhan.

Dareemidda (Instinct) rumaynta diintu waa mid lagu dhasho oo ka dhaxaysa dadka oo dhan fac walba iyo meel walba. Taariikhda bani'aadamku mar na ka ma ay maarmayn bulsho kastaa caqido diimeed noocay tahay ba. Faylasuufkii caanka ahay ee Henri Baryaan, waxa uu yiri: "Taariikhdu waxa ay sugtay in waayadii hore ay jireen bulshooyin aan lahayn falsafado cilmi; ha se yeesho ee mar na ba ma jirin bulsho aan diin lahayni".

Hadda ba haddii diintu tahay wax dadku ku dhasho, Islaamku waa midda xaga ah oo Ilaahay dadka oo dhan ugu raali noqday, u na soo dhiibay Nebiyadii iyo rasuulkii lagu qatimay, oo u ah hanuunin iyo iftiin dunida iyo wixii ku nool oo dhan, ka na yeelay Quraanka Kariimka ah kitaabkiisii ugu horreeyey ee ku kala saarayey xaga iyo baadilka, niyadda iyo ficalka na uu ugu rumaynayey si gudboon.

Sida Diinta Islaamku u saamaysey taariikhda fikirka bani'a-adamka waa mid tanaadisay aadamiga. Diimaha oo idili waxa ay ku reebeen raad taariikhda dadka, risaaladuhu na dhammaan si qoto dheer ayaa ay u saameeyeen xadaaradihii casrigooda iyo bu lshooyinkoodii, ha se yeesh~~o~~ ee ma maqal diin u fidda sidaas dhakhsaha leh oo dunida ku samaysa isbeddel toos ah sida Islaamku yeelay oo kale. Sidaas oo kale ma ogsoon diin rasuulkeedii loo soo dhiibay ku hantay, ku na mulkiyey fikirka aadamiga waqtigiisa iyo waqtii kale ba, sida Maxamed Bin Cabdullaahi ah-aa, taas oo ku kaliftay gabayaashii in ay ka sheekheyaan sharaftha Nebiga iyo caqli wanaaqiisa. Xataa cadawgiisu oo rumaynya qawlki *(وانك لعلى خلق عظيم)* waxa uu ku bayaaamiyey diintaas, waxa xaga ah oo khayrka ah, ku na saabsan arrimaha nolosha oo dhan. Ma na baadiyeyn dadka oo waa uu ku toosiyyey wadada xaga ah ee toosan xagga caqiidada, falka midnimo, kan wadareed iyo xiriirka ka dhixeyya. Diintu waxa ay ahayd iyo waxa weligeed ahaan doontaa midda bani'a-adamka ku toosinaysa wadada iftiinka, akhlaaqda wacan ee uu qofku kaga fogaanayo sharka, oo gaarsiinaysa maqaan sare iyo ka fogaansho wixii xun, waxa na ay bani'a-adamka ka yeelaysaa mid ay quwad lee tahay shakhsiyaddisu, anfaca ummadiisa iyo dadka oo idil.

Intaas oo keli ah ku ma eka Diinta iyo sida ay u saamayso holosha dadka, waxa kale oo ay Diintu ogoshahay in cilmiga saka ah iyo aqoon tu ay toosiyaan arrimahaas diineed qaarkood ama dhammaantood. Laakiin Diinta waxa ku jiraa waa salaaxa dadka xataa ku aan u fakirin ama lahayn fikir sax ah.

Sidaas awgeed "Waxyiga Ilaahay, waxa uu raxmad caam ah u soo dejiyey dadka oo idil", sida uu dhahay Ibnu Rashad, faylasuufkii reer Marooko.

Hadda ba sidaas ayaa aanu u aragnaa in Dintu tahay Baahi Bulsho oo laga ma maarmaan ah. Wuxuu Islaamku ka marag kacay in qawlka iyo ficolka Nebigu ahaayeen kuwo ka dhashay caqiidaddisa, damiirkiisa, naftiisa iyo ilaalinta Ilaahay sir iyo caad ba. Ma aha kuwo ku imanaya cabsi laga qabo bani'aadamka ama ciqaabta qaynuunka oo ay dhici karto in ay ka fakadaan denbiyo faro badan dad fudaydsaday ama loo fudaydiyey.

Xaqiiqooyinka sugar waxa ka mid ah in shacbiga Soomaaliyeed leeyahay jirido taariikheed oo la xiriira Hiddaha Islaamka oo ahaa hubka ugu mihiimsan ee uu kaga hortegay gumeysigii Yurub iyo dhul ballaarsigii Xabashida oo ka soo jeedey Cadownimo diineed ama caqiido qoto dheer. Manta qofka Soomaaliga ah ee carabiga ihi, wuxuu ku jiraa dagaal weyn si uu uga takhaluso ku xirnaanshada gumeysiga xagga hiddaha iyo in uu sugo carabnimadiisa, soona nooleeyo hiddih-iisa Islaamiga ah ee qotada dheer.

Sidaas awgeed JUS, waxa ay mas'uul ka tahay in ay ka qayb qaadato soo nooleynta xadaaradda Islaamka iyo faafinta Afka Carabiga, gaar ahaan. Kaddib markii la asaasay Kulliyadda Diraasaa-dka Islaamka iyo Afka Carabiga oo ka mid noqotay Kulliyadaha JUS ee 13ka ah, taas oo aan shaki ku jirin in ay ka qaadaney-so kaalin weyn xagga diyaarinta fac dhallinyaro ah oo ku taphasusa diraasaadka Islaamka iyo carabiga, waxa xusid mudan maadaama aan ka hadleyno faafinta af carabiga, in aan qaddarino hawlihi qaatay lahaa ee uu soo qabtay Xafiis goboleedka Ururka Carbeed ee Barbaarinta, Hiddaha iyo Culuunta ee uu la kaashaday hay'adaha ku shaqada leh ee Dawladda JDS iyadoo la dejiyey istraateejiyada shaqo ee ku saabsan faafinta Afka Carabiga iyo xoojintiisa gaar ahaan dhinaca Waxbarashada nidaamiga ah oo awood u leh hirgelinta ujeedadaas. Shaki ku ma jiro ahmiyadda la siiyey xoojinta Afka Carabiga xagga Waxbarasho Dugsiyeedka, waajibka ugu horreeya ee dhigidda Afka Carabiga heerarka Waxbarashada oo dhan.

Ujeeddooyinka asaasiga ah ee Kacaanka 21 Oktoobar waxa ka mid ah horumarinta Waxbarashada Jaamiciga ah, Barayaal iyo ardo Jaamacadeed oo badani, waxa ay isku hawleen mawduuca.

KAALINTA JUS XAGGA BAAHINTA AFKA IYO HIDDAHA CARBEED

Maxamed Siyaad Togane
(Kulliyadda Afafka)

xoojinta Afka Carabiga, Sannadkan waxa arday, Maxamed Cabdalla, oo ka mid ardayda Kulliyadda Saxaaafadda doortay in uu buugga qalin jebinta ka qoro Ololaha xoojinta Afka Carabiga ee ka socda Soomaaliya, Warsidaha (Shahriyat fi Thaqqaafa Carabiya) waxa uu wax ka qoray arrintaas, waxa na uu sheegay in baaritaankaasi ka kooban yahay hordhac ku saabsan xiriirkha Carabta iyo Soomaalida ee da'da weyn, kaalinta Islaamku ka qaatay xoojinta Xiriirkaasi, waxa na uu fasal gaar ah baaruuhu kaga hadlay kaalinta Afka Carabigu ka qaatay halgankii gobannimadoonka, kaalintaasi oo muujisay Carabnimada iyo Islaamnimada Soomaaliyeed. Waxa kale oo baaritaanku ka hadlay istraateejiyada xoojinta Afka Carabiga oo la xiriirta xoojinta iyo baahinta Afka Carabiga hiddaha carbeed muddo 15 sano ah.

Baaruuhu, waxa uu tilmaamay kaalinta hay'adaha Waxbarashada iyo Barbaarinta iyo qalabka Warfaafinta iyo Ururada Bulshadu hir-gelinta istraateejiyadaas ku saabsan xoojinta iyo baahinta Afka Carabiga dadweynaha Soomaaliyeed dhexdiisa.

Waxa uu baaruuhu isbarbar dhigay xaaladda Af Carabiga ee Soomaaliya iyo dalal kale oo leh duruufo gaar ah xagga hiddaha. Waxa uu gaarey natijo ah in wadciga Afka Carabigu ee Soomaaliya uu aad uga fiican yahay dalal kale oo badan.

Ugu dambeystii baaruuhu waxa uu sheegay sida marxaladdan loogu baahan yahay in la isku daro dadaal iyo awood si loo hirgeliyo istraateejiyadaas. Shaki ku ma jiro in qof kasta oo Soomaali ihi xurmo iyo qaddarin gaar ah u hayo Afka iyo hiddaha Carbeed. Sida dhabta ah waxa socda dadaal raro badan oo la xiriira soo celinta jagada Af Carabiga ku lahaan jirey dalkenna.

Xafiis Goboleedka Ururka carbeed ee Barbaarinta, Hiddaha iyo Culuuntu waxa uu faafiyey: Siyaabaha ugu muhimsan ee La-gu fulin karo ololaha xoojinta Afka Carabiga. Waxa ka mid ah in loo helo dad Akademiyiin iyo xeel dheerayaal ah iyo barayaal u hawgala baaritaanka, qoraalka, dejinta qorshayaasha iyo sixidda barnaamijyada, diyaarinta dadka mowhibadda u leh iyo

hoggaaminta hawl fikradeedka goobta shaqada ka socota. Hawshu, waxa ay u baahan tahay kooxo barayaal ah oo leh karti, rumey-san waajibaadkooda qaayaha leh ee xoojinta Afka Carabiga, hoggaamiyeyaal meelaha ay ka socoto iyo shaqaale goobeed ha nog-deen; hanuuniyeyaal bulsho indheer-garad ah iyo warfidiyeeno.

Waxa muuqata in ololuhu u baahan yahay waxyaalaha soo socda laga ma maarmaanka ah:

1. Dad aqoon sare leh oo looga faa'iideysto meelaha munaasabka ah;
- 2- In la kaashado fulinta ololaha xeel dheerayaasha iyo baryaasha carbeed meelaha aan la buuxin karin;
- 3- In laga faa'iideysto dadka dibedda waxbarasho loogu diro iyada oo waafaqsan siyaasad loogu diyaarinayaad dad aqoon iyo karti leh iyo daboolidda baahida mustaqbalka;
- 4- Ballaarinta dirasaadka Carabiga ah iyo in fursad loo siiyo dadka fahmadda leh in wax ka bartaan waxa qaddarin mudan hawlahay ay sameynayso qaybta Afka Carabiga ee Kulliyadda Luqadaha ee la xiriira faafinta hiddaha carbeed ee ardayda Kulliyaddu kaalin wacan ka qaateen, gaar ahaan dabaaldeggii loo dhigay toddobaadka hiddaha carbeed ee labaad oo Xamar lagu qabtay bishii Abriil oo la soo dhaafay.

Ugu dambeystii kaalinta Jaamacadda Ummadda Soomaaliyeed ee la xiriirta faafinta hiddaha carbeed iyo kan Islaamka waa kaalim qaayo weyn leh oo laga ma maarmaan u ah si kastaba.

Waayahan dambe waxa soo ifbaxaya maalinba maalinta ka dambeysa dhibaatada loo qabo shid-aalka nooc kasta ha ahaado, ee uu bani'aadmigu ku hawl qabsado iyada oo isla markaas la ogyahay in muddo afartan sano ka yari shidaalka la og yahay ee ku kaydsan dhulka hoostiisa uu dhammaanyo. Taasi waxa ay dhalisay in la raadsho sidii looga hortagi lahaa dhibaatadaas.

Waxa lagu baraarugay in la raadsho ilo kale oo dhaliya quwad (energia alternativa). Haddii aan macneeve ilaha quwadaha dab-iicadda Ilaahey ku manneystay ee uu banii'aadmiga ka faa'iideysto, waxa ay u qaybsamaan saddex kooxood:

A- Ilaha quwadda urursan (energia concentrata) oo ku sugnaad-ay dhulka hoostiisa, sida dhuxusha, batroolka, neefta(gas), yuraaniyumka iwm.

Kooxahani ma aha kuwo joogto ah ee waa ay dhammaadaan, waxa se ay ku wacan yihiin waa lala soo bixi karaa, sidii la rabana waa loo qorsheyn karaa, loona qaadi karaa meelo aad u fog.

B- Ilaha quwadda baahsan (energia diffusa) sida kulaylka qoraxda, xoogga dabaysha joogto ma aha ee waa ay kala go'aan.

T- Ilaha quwadda dhexe (energia intermedia) sida xoogga biyaha, qoryaha la shito; iyo kulaylka dhulka; quwadani waxa ay u dhexeysaa labada hore, ma aha kuwo joogta ah ee waa ay cusboonaadaan.

Haddii aan u soo noodo ka faa'iidevsiga kulavlka dhulka (geotermia) waxa khasab ah in aan marka hore isla garanno waxa la yiraahdo kororka kulaylka ee dhulka hoose (gradiente geotermico). Waxa la og yahay in haddii hoos loo qodo dhulka kulaylkiisu sii kordhiyo saddex darajo oo sentigiraad bogolkii mit-

Kafaaiidaysiga kulaylka dhulka

Prof. Cumar Shire Yuusuf
(Kulliyadda Jeolojiyada)

irba ee hoos loo galo dhulka hoostiisa. Kulaylku waxa uu ka iman dhagxan karaya oo raadiyo agtif ah ama sida badan waxa uu ka soo burqanayaa dhulka hoose oo lagu wado in dhagxanti isa dareer tahay.

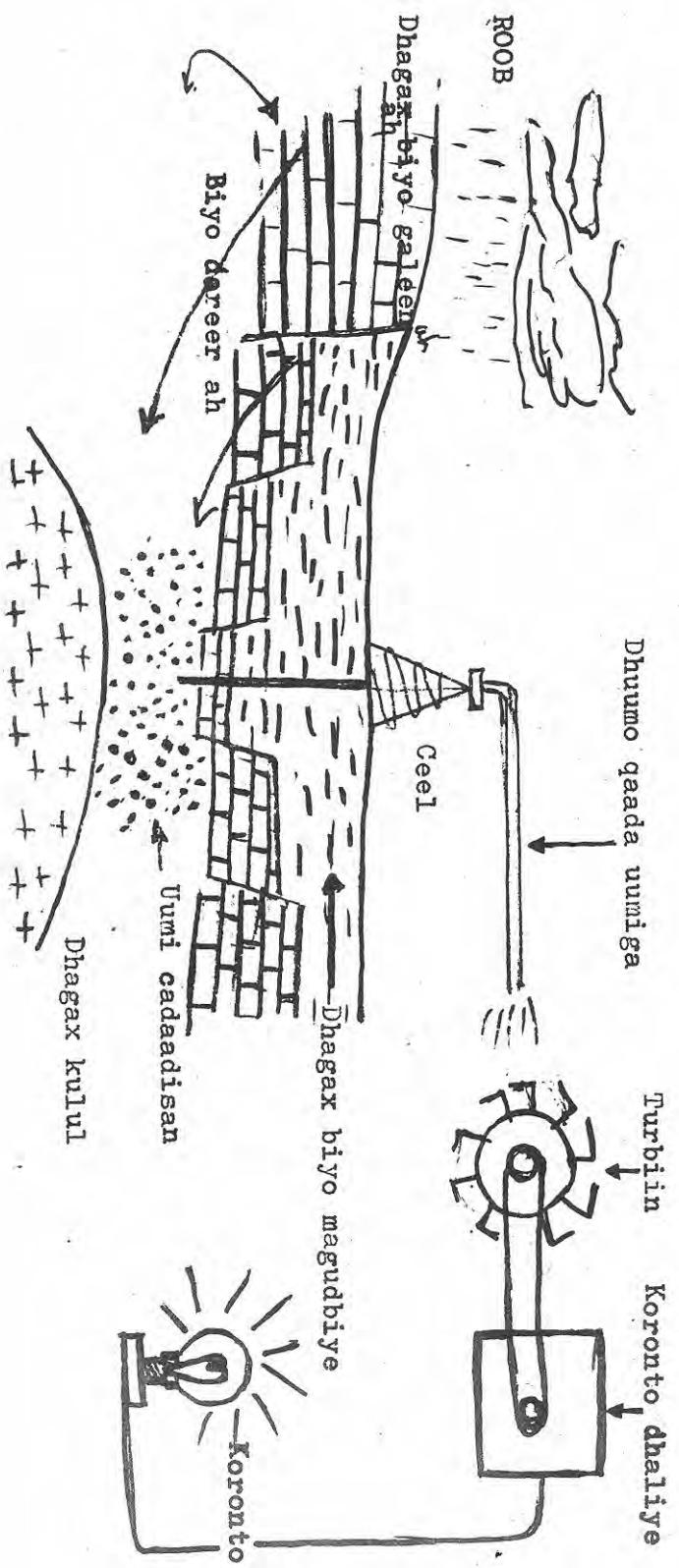
Dareerku mararka qaarkood waxa uu soo raacaa dildilaacyada dhulka illaa uu dibada u soo baxo, halkaas waxa samaysma folkaano (vulcano) ama waxa uu soo fariistaa meel u dhow dusha sare ee dhulka, isaga oo u jirsanaya boqolaal mitir ama in ka yar. Haddii taasi dhacdo oo uu dareerku fariisto meel u dhow dusha sare ee dhulka waxa uu noqonayaa dhagax kulul (corpo magmatico caldo) oo xaraaradiisa ku baahsha agagaarkiisa oo dhan. Haddii dhagaxa kulul dushiisa uu saaran yahay mid aan biyaha gudbin, biyaasi ^{ha} waa ay karkarayaan illaa uu ka samavsmo uumi aad u kululi oo cadaadisan (eeq Sawirka).

Haddii meel ku beegan uumiga ceel laga qodo, waxa ka soo butaacaya uumi xoog leh. Uumigaa waxa lagu qaadayaa dhuumo gaarsiiya xarun ay diyaar ku yihiin turbiin ku wareegaya xoo-ga uumiga. Turbiinka waxa lagu xiri karaa (alternatore) mattoor dhaliya korantada.

Shuruudaha loo baahan yahay si ay u fusho korontodhalintu wa-a in la helo uumi kulul oo cadaadisan, si taasi u dhaco waxa loo baahan yahay:-

- 1- In uu jiro dhagax kulul oo aan dhaqsi u qabobayn (ugu yaraan sanooyin)
- 2- In ay jiraan biyo joogto ah oo u beddelma uumi.
- 3- In dhagaxa biyo gudbiyaha ihi u dusha sare ka yahay ama ka saaran yahay dhagax biyo magudbiye ihi.

Uumigu marka u guto waajibkiisa oo ah in u wareejiyo turbiinka waa uu qabobaa waxa na uu u bæddelmaa biyo kulul. Biyahaas kulul waxa looga faa'iideystaa siyaabo kale khusuusan wadamada qabow, kuwa loogu isticmaalo kulaylinta guryaha iyo beeraha (riscaldamento delle serre) iyo xarumaha ay ku nool yihiin xooluhu.



**DHIBAATOYINKA AY LEEYIHIIN
XULASHADA MASHAARIICDA HORUMARINTA:
KTHB**

Maxamed Saciid Samatar
(Kulliyadda Dhaqaalaha)

1) Maalgelinta Ra'sumaalku wuxuu dhaliyaa manaafic bulshadeed (Social benefits). Waqtii ka dib manaaficdaa waxay idlaad-aan markey dhamaato "nolosha dhaqaaleed" ee mashruuca. Manaaficda iyo kharajyada soo socda waa ka duwan yihiin kuwa jooga • Caqliyada guud-ahaaneed ee khasmadda (discounting) manaaficda iyo kharajyada maalgelinta mashaariicda dadweynaha (Public) wa-xa weeye in bulshadu ay ku qiimeeyso in uu la doordidan yahay shayga jooga marka loo fiirsho kan soo socda. Kolkaas waxa la xisaabiyyaa saafiga qiimaha jooga (net present value); taasi waxay ka dhigantahay adoo hela faraqa ugu weyn ee manaaficda iyo kharajyada soo socda.

Qaraarka in la qaato mashruuc waxay ku xiran tahay toagnaanta saafiga qiimaha jooga iyadoo la haysto tarantida khasmadda bulshada (TKHB). Haddii aan soo gaabino:-

$$sqj = \sum_{i=0}^n \frac{Mi - Khi}{(1+r)^i}$$

iyadoo xarfuuhu u taagan yihiin:-

sqj = saafiga qiimaha jooga

Mi = Manaaficda

Khi = Kharajyada

r = tarantida khasmadda bulshadeed;

i = waqtiga nolosha dhaqaaleed oo ah sanooyinka 1 ilaa N

Haddaba su'aashu waxa weeye sideebaa loo xigsadaa loona cabiraa TKHB?

waxa badanaa layska qaataa in guud ahaan manaaficda iyo kharyada lagu khasmadeeyo isku taranti iyo in tarantidu ahaato mid joogta ah. Labadaa arrimood dood baa laga geysankaraa.

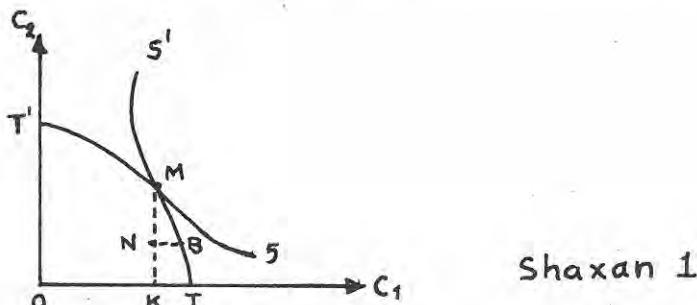
2) Taas ka sokow waxa laysku diidan yahay habka haboon oo loo xigsado TKHB. Aragtiyadu waa 3 qaybood:-

b- Dugsiga qaba aragtida doorbid-waqtiveedka bulshadeed (s) waxay ku mudacayaan in TKHB tahay in bulshadu waqtiga joga ka doorbiddo kan soo socda. Isla dugsigan waxaan la-gu heshiin sida loo xigsado TKHB:

t- TKHB marka loo isticmaalo mashaariicda dadweynaha waa inay la mid nogotaa tarantida soo celinta (k) gudubtay (rate of return forgone) ee mashruuca laga tagay. waxa la qaataa in mashruuca laga tagay yahay kan khusay-naya qaybta khaaska ah.

j- Waxa jirta in la qabo in S<K, Maadaama labaduba ahmiyad weyn u leeyihiin qaraarka laga qaadanayo maalgelinta da-dweynaha, waxa la qaatay taranti ka kooban (synthetic rate) S iyo K.

3- Waxaan si wanaagsan ugu muujin-karnaa shaxanka hoos ku qoran:



Halka waxa la qaatay in fansaarka ujeedada bulshadeed uu yahay quudka manaafiicda oo qur ah. Xooddu waxay muujinaysaa tarantida uu quudka gudbay (taasoo la mid ah maal-gelinta) waqtiga 1 loo beddeli-karo quudka waqtiga 2. Tarantida isbeddelka waxay muujinaysaa saafiga taranta maalgelinta. Xoodda ss' waxay muujinaysaa is-beddelka ka dhixeyya C_1 iyo C_2 . ka soo qaad in maal-gelinta waqtiga 1 ay tahay TK, marka quudku wuxuu no-

gonayaa Ok. Isla waqtigaa MK (quudka macaashka ay dhalisay ma-algelinta TK) waxa la quutay waqtiga 2. Janjeerka TT' waxa lagu qiyaasaa inuu la mid yahay MK/TK, MK oo la mid ah MN+NK). haddii, NK=TK, MN uu la mid yahay saafiga tarminta maal-gelinta, waxa cad in

$$K = \frac{MN}{TK} = \text{JANJEERKA TT}' - 1$$

sidoo kale haddii aan soo qaadano SS' waxa noo muugata in ja-njeerku la mid yahay saamiga manaafic-darfeedka quudka labada waqtii taasoo ah

$$MU (C_1) / MU (C_2).$$

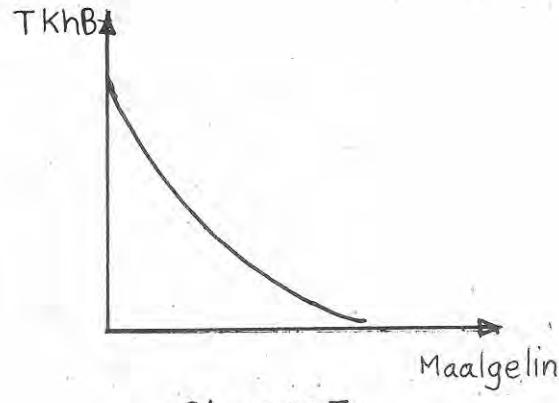
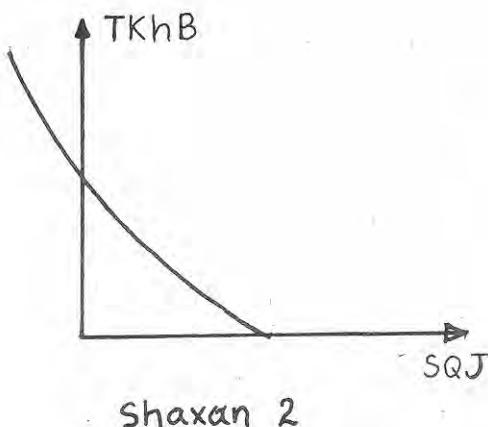
Maadaama bulshadu ay doorbidayso manaaficda waqtiga jooga marka loo eego kuwa soo socda saamigaani waa inuu ka weynaadha hal. waxa markaa la qori karaa MU (C₁) / MU (C₂) = 1+S= Janjeerka SS' S= JANJEERKA SS' - 1.

haddii S= K waxaanu haysanaa dheelitir dhaqaaleed laakiin taasi waa shay gariib ah.

Haddaba shayga caadiga ah siiba marka la eego dalalka soo kor-aaya waa S<K, sida ay muujinayso dhibicda B ee shaxan 1.

- 4) Haddaba saddexda qaybood oo aan horay ku soo sheegnay marka xagga gacan wax ka qabadka loo kaco waxa ugu sahlanaatay tan labaad inkastoo dareenka dugsiga saddexaad ujiro markii la tixgeliyo arrinta saameysa dalalka soo koraya.
- 5) Ahmiyadda weyn ee TKHB ay leedahay waxa weeye in loo hab-eeyo maalgelinta dadweynaha isticmaalkeeda ugu door haboon. Sidaas awgeed haddii TKHB ay aad u yar-tahay waxa dhacaya in mashaariic fara badan noqoto in la qaato, sababtoo ah kuligood waxay qaban SQJ > 0.

Sidoo kale waxa dhacaya in sqj>0 ay yeeshaan mashaariic yar. Haddaba waxa loo baahan yahay TKHB oggolaaneysa dhowr mashaariic ee khayraadka sida ugu waxtar habboon u isticmaala. Arrimahaasi waxay ku wada muujisanyihiin shaxannada hoos ku qoran:-



6. Arrimaha kor ku xusan waxay waxtar u leeyihiin wadan ra'sumaal farabaden heysta dhaqaalihiisuna dheelitiranyahay. Laakiin marka ay tahay in waddanku ra'sumaalka lagu hormarinayo mashaariicda unka keenayo dibadda waa in la hubiyaa in

$$TKHB \geq R$$

iyadoo

$$R = \text{Tarantida dulsaarka suuqa adduun-weynaha} \\ (12\% - 15\%)$$

7. Inta aan horay ku soo aragnay oo idil waxay saameynayaan hal ujeeddo bulshadeed oo qur ah, sida ku muujisan shaxan 1, taasoo ah raadinta wax soo saarka ugu badan oo laga helikaro isticmaalka kheyraadka bulshada iyadoo ka dib loo qaybin doono quud iyo maalgelin. Laakiin markii ujeeddooyinka bulshadeed ay ka bataan mid, qiimaynta TKHB waa sii adkaaneynsaa.

8. Waxyaabaha aanu soo aragnay waxay noo muujinayaan in cabbi-raadda TKHB, ee mashaariicda horumarinta dalka Soomaaliya ay hortaagan yihiin kuwa soo socda:-

- i) iyadoo aan la aqoon qiyaasta K;
- ii) iyadoo ra'sumaalka lagu hor marinaayo mashaariicda laga filanaayo in laga keeno dibedda;

- iii) iyadoo daraasooyinka ay sameeyaan dad ajnabi ah, iyagoo u daneynaya arrimahooda khaaska ah.
- 9) Si dhibaatooyinkaa looga fursada inagoo tixgelineyna in TKHB u yahay baraametar qarameed waxa loo baahan yahay in Wasaaradda Qorshaha Qaranka ay qiyaasto si ay u xadadmaan mashaariicda dalka laga hirgelinayo.

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DHAQDHAQAAQA CAYAARAH JAAMACADDA

Muuse Maxamed Naasir
(Kulliyada Waxbarashada Lafoole)

Maqaalkani waxa uu ka sheek-eynayaa dhaqdhaqaaqii ay JUS ka sameysay dhinaca Cayaaraha laga soo bilaabo 1974tii ilaa 1983dii.

... Tartanka Cayaaraha Jus waxa uu tijaabo ahaan u unkamay 1974tii waxa na la cayaaray Kubbadda Koleyga oo keli ah, taasi waxa ay ka dambaysey kolkii uu go'aansaday maamulka isboortiga JUS in la baabi'yo kooxdii Kubbadda Koleyga ee hore u jirtay, Ka na mid ahayd Kooxaha Seeriyo "A"da ah ee Muqdisho, waxay na ay ka mid ahayd Kooxaha dadweynaha Xamar uu cayaarahooda aad u xiiseyn jirey . Kooxah-2. Jeolojiya-Kiimiko- Injineeriya iyo kuwo dugsiyada Sare. Sida runta ah waxa ay ahaayeen Koox lagu faano; ha se ahaatee baabi'inteeda waxa keentay dhowr waxyaalood oo ay ka mid yihiin:-

- 1- In la ballaariyo la na badiyo noocyada iyo tirada cayaaraha xagga tayada na la hagaajiyo, ardayda Jaamacadda oo idil na loo suura geliyo ka qayb qaadashada cayaaraha, isla markaas na la dareensiyo waxa waajibaad ah ee lagu leeyahay iyo wixii xuquuq ah ay mutaystaan;
- 2- In cayaaraha Jaamacadda ku habeysnaadaan duruufta Waxbarashada ee Kulliyadaha;
- 3- In cayaaruuhu ay noqdaan kuwo lagu tixgelinayo xoojinta iyo ilaalinta caafimaadka ardayda,
- 4- In ay cayaaruuhu abuuraan is-barashada, isku xirnaanta iyo iskaashiga ardayda Kulliyadaha kala duwan.

IS-BAHEYSIGA KOOXAH:

Kooxihi ka qaybgalay Tartanadii 1aad ee Cayaaraha Jaamacadda 1974tii iyo natijadooda waxa ay ahaayeen :-

- 1- Beeraha-Daawada-Xoolaha.
- 2- Jeolojiya-Kiimiko-Injen eriya.

3- Sharciga-Dhaqaalaha.

- Saddexdan kooxood waxa ay matilayeen Kulliyadaha kale ee markaas jiray.

4- Waaxaha Xisaabta- Fisikiska

5- Waaxaha bulshada - Afafka

6- Waaxaha bayoolojoiya-K emistriga.

- Saddexdan kooxood waxa ay ka socdeen Kulliyadda Waxbarashada.

Maadaama aanay Kulliyadani iskeeda isu taagi karin Kulliyadda Waxbarashada mooyee, waxa ay Kulliyaduhu sameeyeen isgaa-shaanbuureysi iyo isbaheysi si ay awoodooda u kobciyaan, waxa na ay isu raac-raaceen sida sare ku xusnay.

NATIIJADA/TARTANKAAS WAXAY NOQOTAY SIDAN:

1- Jiyoolojiya-Kiimika-Injineeriyo waxa ay galeen kaalinta 1aad,

2- Waaxaha Xisaab-Fisikis waxa ay galeen kaalinta 2aad.

1975tii Cayaaraha Jaamacadda la ma qabanin. Waxa u sabak ahaa in ardayda Jaamacadda oo idili ay ku hawlanaayeen Rariddii iyo dejintii dadkii Soomaaliyeed ee Abaartii Dabadheer ku tabaaloobay.

QORSHAHADAYA CAYAARAHADAA JAAMACADDADAA 1976dii

Qorshuhu waxa uu ah: in labada xilli ee Waxbarashada loo qaybiyo tartamada cyaaraha Jaamacadda, si ay uga qayb gasho arday tiro badan. Labadaas xilli waxa aannu siinay ahmiyad gaar ah, in kasta oo sidii habbooneed aanay uga fulin Kulliyadda Waxbarashada.

Shaxdani waxa ay inoo muujinaysaa natijadii ka soo itbaday tartankii xilliga labaad ee dhixmaray Kulliyadaha dhixdooda:- **eeg shaxda**

- Waxa ka qayb qaadatay tartankii ee 1976dii 422 arday;
- Noocyada Cayaaraha lagu tartamay waxa ay ahaayeen 8 cayaarood;
- Waxa la cayaari jirey oo keli ah Maalinta Galabta ARBACADA

Magaca Kulliyadaha	K.Cagta	K.Koleyga	K.Laliska	K.Miiska	C.Fudud	Shatranji	Shax	Jaro
			W -	W - G		W - G		
Beeraha	-	3	2	3	- -	3 2	1	- 3
Waxbarashada	2	1	1	2 1	2 1	3	3	1
Jeo-Kimika	1	1	2	- -	- -	-	-	-
Injenyeriyo	±	3	±	1 -	- -	±	-	-
Daawada	±	±	±	- -	± -	2	-	2
Sharci-Dhaqaale	±	±	±	± -	4 -	-	1	2
Caaf.Xoolaha	±	4	±	- -	- -	-	-	-
Akademiyada	4	±	4	- -	1 -	-	-	-

Qeexid Calaamadaha: (1,2,3 iyo4) kaalinta ay kala galeen

- (±) wuu ka qayb galay
- (-) kama aysan qayb galin
- (w) Wiilal, (G) Gabdho

iyo fiidkeeda. Wuxa na uu talagalku ahay in galabta Arbacadda iyo habeenkeedaa ay noqdaan goor cayaarta loo go'o loo na aqo-onsado MAALINTII ISBOORTIGA JAAMACADDA.

- 1977dii ilaa 1979dii habkooda iyo qorshahoodu wuxa uu raacs-anaa kii aynu ku soo sheegnay sannadkii 1976dii.

HOOS U DHACA HEERKA CAYAARAH:

Midda mudan in aan mar na la iloobin in la xusana ay waajib tahay si laysaga dhowro in aanay iyadii oo kale dib u dhacijin, aayaha dambena looga faa'iideysto, waxa ay tahay in heerkii Cayaaruuhu maalinba maalinta ka dambeysa uu hoos u sii dhaco laga soo bilaabo 1980kii ilaa 1983dii, taas oo aanu oran karno waxa ka dambeeyey in ~~uu~~ batay jihaadkii Maamulka cayaaraha kula jiray.

DHAQDHAQAAQA DIBADEED ee AY KA QAYB GALEEN ARDADA J.U.S.

Intii uu Xiriirkha Isboortiga Jaamacadda dhisnaa waxa laga qaybgalay Tartamadii Cayaaraha Jaamacadaha Adduunka ("FISU" Federation International Sport University) oo lagu kala qabtay:

- 1977dii- Sofiya (Bulgariya) oo lagaga qaybgalay 2 qof oo wefdi ah.
- 1981dii- Bukharest (Romeniya) oo lagaga qayb galay koox Kubbadda Koleyga iyo cayaaraha fudud- Wiilal.
- 1983dii- Edmonton (Kanada) oo lagaga qayb galay cayaaraha fudud- Wiilal.

Goortii ay masuuliintii Sare ee Jaamacadda ugu dambeyntii arkeen in ay heerkii cayaaruuhu uu hoos u sii socdo waxa ay xil weyn iska saareen sidii mar labaad sare loogu qaadi lahaa. Natijadii waxa ay noqotay in ay u magacaabaan QAYB, si toos ah mas'uul uga noqonaysa amuuraha cayaaraha iyo dhallinyerada oo la yiraahdo (Qaybta dhallinyerada iyo isboortiga), hoos im-aaneysa Waaxda Bulshada ee JUS.

Waxa aad loogu raja weyn yahay in qaybtan cusubi iyo XIJUS (Xiriirkha Isbooritga Jaamacadda U.S.) ay gaarsiiyaan cayaaraha Jaamacadda wax u cuntama, magaca iyo sumcadda Jaamacadda wawaanan is-weydiin laheyn inay taasi ku xiran tahay kolba sidii ay gacan iyo geesinimo gelin uga helqan Maamulka Sare ee Jaamacadda.

MAGACAABID HORMUUDYO CUSUB

Wasiirka Hiddaha & Tacliinta Sare Dr. Cabdulqaasim Salaad Xasan shir uu isugu yeeray Rak-tarka JUS, Prof. Maxamed Xasan Muudey iyo Hormuudyada Kulliyada JUS, wuxuu shaaca ka qaaday Hormuudyada iyo Hormuud-Xig-eennada loo magacaabay Kulliyada Jaamacadda Ummadda Soomaaliyeed.

Waxayna kala yihiin:

1. Kulliyadda Caafimaadka
 1. Dr. Khaliif Bile — Hormuudka Kulliyadda
 2. Dr. Saiaad Faarax Guutaale-Hormuud-Xigeen
2. Kulliyadda X.Xoolaha
 1. Dr. Maxamed Gaani Maxamed-Hormuudka Kulliyadda
 2. Cabdulxamiid Xaaji Maxamed - Hormuud Xigeen
3. Kulliyadda Beeraha
 1. Maxamed Cabdiraqaaq Xuseen -Hormuudka Kulliyadda
 2. Axmed Muumin Warfaa -Hormuud Xigeen
4. Kulliyadda Afafka
 1. Drs. Dahaba Faarax Xasan-Hormuudka Kulliyadda
 2. Cabdalla Cumar Mansuur-Hormuud-Xigeen
5. Kuliyadda Kiimika
 1. Axmed Maye Cabdiraxmaan - Hormuudka Kulliyadda
6. Kulliyadda Waxbarashada
 1. Dr. Cali Xasan Maxamed-Hormuudka Kulliyadda
 2. Saciid Cusmaan Faahiye - Hormuud-Xigeen
7. Kulliyadda Sharciga
 1. Dr. Cabuud Musaacid Cabuud- Hormuudka Kullivadda
 2. Dr. Maxamuud Cali Tuuryare - Hormuud-xigeen
8. Kulliyadda Saxaafadda
 1. Dr. Maxamuud Ismaaciil Cabdiraxmaan - Hormuudka Kulliv.
9. Kullivadda Dhacaalaha
 1. Prof. Maxamed Ismaaciil - Hormuudka Kulliyadda

2. Prof. Maxamed Saciid Samatar - Hormuud-Xigeen
10. Kulliyadda Jooloojiya
 1. Prof. Maxamed Cabdi Caruush Hormuudka Kulliyadda
11. Kulliyadda Injineeriya
 1. Cabdullaahi Maxamed Jumcaale Hormuudka Kulliyadda
 2. Cabdiraxmaan Xuseen Jibriil - Hormuud-Xigeen

Wasiirku wuxuu sheegay xulashada Hormuudyada iyo Hormuud-Xigeennadu in ay qaadatay waqtii dheer iyo dedaal badan, lana tixgeliyay nin walba aqoontiisa wax soo saarkiisa Cilmiga ah, Xilkasnimadiisa, Waddaninimadiisa, hogaaminta iyo sumcada uu leeyahay xagga Xisbiga, Dowladda, Jaamacadda iyo Kulliyaddii-saba.

Wasiirku, wuxuu faray Hormmuudyada in dallacaad barayaasha kii muteysta loo soo qoro, mid walbana loo sameeyo gal laga raad raaco taariikhda nololeedkiisa iyo in Kulliyadaha aan guddiyo lahayn loo dhiso guddiyo, wuxuuna ku adkeeyey in waxqabab kasta sharciga lagu saleeyo.

Kulliyadaha Saxaafadda, Jooloojiya iyo Kiimikada oo aan ku-xigeenno loo magacaabin, Wasiirku wuxuu caddeeyay sababtu in ay tahay Kulliyadahaas oo ka yar kuwa kale xagga tirada ardayda, wuxuu kaloo Wasiirku caddeeyay in dhaqso loo dhisi doono Isbitaalkii Waxbaridda ee Kulliyadda Caafimaadka (Teaching Hospital) iyo guryihii Barayaasha Jaamacadda Ummadda Soomaaliyeed.

K/Xig. Raktarka Jaamacadda Ummadda Soomaaliyeed ee arrimaha Maamulka Dr. Cabdullaahi Ciise Yuusuf iyo dhammaan ku-xiigennada Hormuudyada Kulliyadaha JUS goob joog ayay ka ahaayeen shirkaas.

MADAXWEYNAHA OO KA QAYB GALAY

X AFLAD LAGU MAAMUSAAYA

MAALINTA MACALINKA SOOMAALIYEED

J/lle Maxamed Siyaad Barre, Madaxweynaha JDS, waxa uu ka qeyb galay Xaflad ballaaran oo lagu maamuusayay Maalinta Macallimka Soomaaliyeed lagu na qabtay Golaha Murtida 22kii Nofember 1983kii.

J/lle Siyaad waxa uu ka jeediyay Munaasabaddaasi Khudbad uu ku ammaanay Barayaasha Soomaaliyeed, ugu na baaqay in ay kordh iyaan wax qabadkooda, waxa na uu Madaxweynuhu xafladdaasi ku furay si rasmi ah marxaladdii labaad ee Ololaha Afka Carabiga, waxa uu caddeeyay in Afka Carabigu yahay Afka rasmiga ah ee Ummadda Soomaaliyeed, la na go'aansaday in la baro, lagu na baahiyo Dadweynaha Soomaaliyeed.

Dood Cilmiyeedkii Caalamiga ahay ee dalalka ku yaalla Badda Cas iyo Geeska Afrika ayaa si rasmi ah loogu xiray 29/10/83kii Magaalada Muqdisho.

Shirkaasi dhammaadkiisii waxa uu soo saaray qaraar la xirira dhibaatooyinka qaadka ee dhinacyada Caafimaadka, Dhaqaalaha iyo Bulshada iyo sida ugu sahlan ee wax looga qaban karo, taas oo ku dhisan dal kasta sida ugu habboon ee uu u hirgelin karo.

Shirku waxa uu soo jeediyay in la sameeyo qorshe ballaaran oo lagu joojiyo Beeridda, Cunnidda, Ganacsiga iyo guud ahaan isticmaalka qaadka oo la yiri waa in ay ka qeyb qaataan Ururada Bulshada, Shaqaalaha iyo Culumaa'udiinka hirgelinta sharciyada ku saabsan joojinta Qaadka.

Shirkaas oo socday afar maalmood, waxa ka soo qeyb galay Sacuudi Caraabiya, Jabuuti, Jamhuuriyadda Carabta ee Yaman, Kenya, Jamhuuriyadda Carabta Dimoqraadiga ah ee Yaman, Tansaaniya iyo Soomaaliya.

**MADAXWEYNAHA JDS OO FURAY
BANDHIGGII HIDDAHA &
DHAQANKA SOOMAALIYEED**

Madaxweynaha JDS Jaalle Maxamed Siyaad Barre, waxa uu si ra
smi ah u furay 2/1/1984 Bandhigii Labaad ee Hiddaha & Dhaqanka
Soomaaliyeed oo socday toddobaad.

Xafladdii furitaanka, waxa ka soo qeybgalay Guddoomiyaha
Hoggaanka Waxbarashada, Tababarrada & Isboortiga ee Golaha Dh-
exe Xisbiga Hantiwadaagga Kacaanka Soomaaliyeed J/lle G/Sare
Cabdulqaadir Xaaji Maxamed, Guddoomiyaha Golaha Shacbiga Qara-
nka Jaalle Maxamed Ibraahim Axmed, Xubno ka mid ah Golaha Dhe-
xe, Guddiga Joogtada ah Golaha Shacbiga, Wasiirro, Wasiir ku-
xigeenno, Saraakiil Sare oo Dowladda, Ciidammada Qalabka Sida
iyo Ururrada Bulshada ka socoda, Dibloomaasiyiin iyo Dadweyne.

J/lle Siyaad, waxa uu booqday qaybaha uu ka kooftaa Bandhig-
aasi oo dhan, waxa na uu ka dhageystay Wasiirka Hiddaha iyo Ta-
cliinta Sare warbixin ku saabsan hawlihii diyaarinta & qabang-
aabada Bandhigaas. Madaxweynaha waxa uu ka qeybgalay Xaflad
weyn oo lagu qabtay Golaha Murtida & Madadaalada, oo fannaani-
inta Waaberi & Iftin ku sameeyeen Riwaayad ka tarjumeysa Hidd-
aha iyo Suugaanta Soomaaliyeed.

Munaasabadaas Madaxweynuhu waxa uu ka jeedivev Khudbad ku
saabsan qimaha Hiddaha iyo Dhaqanka u lee yihiin jiritaanka
Ummadaha iyo Halganka qaraar ee Soomaalidu u soo gashay Difaa-
ca iyo dhawrista Hiddahooda iyo Qiyamkooda, iyo kaalinta Hidd-
aha iyo Dhaqanku kaga jiraan midnimada Ummadda Soomaaliyeed wa
qti kasta iyo meel kasta na joogto ee waxa na uu ku baaqay in
ubadkeenna aan ku barbaarinno Hiddaha & DHaqankeenna asalka ah.

MADAXWEYNA JDS OO FURAY SHIRKII

GUDDIGA ISKAASHIGA JAAMACADDA

SOOMAALIYEED IYO TALYAANIGA

Madaxweynaha JDS J/lle Maxamed Siyaad Barre, waxa uu 23kii Nofember 1983kii ka furay guriga Ummadda ee Magaalada Muqdisho Shirkii guddiga isku dhafka ee iskaashiga Jaamacadda Ummadda iyo Jaamacadaha Talyaaniga.

Furitaanka Shirkaasi waxa goob joog ka ahaa J/lle Axmed Sulaymaan Cabdalla oo xubin ka ah guddiga Siyaasadda ahna Wasirka Wasaaradda Qorsheyn, Wasiirka Hiddaha iyo Tacliinta Sare J/lle Dr. Cabdiqaasim Salaad Xasan, Wasiirka Wasaaradda Maaliyadda J/lle Cabdullaahi Axmed Caddow, Rakterka Jaamacadda Ummadda 'Soomaaliyeed iyo Safiirka Dalka Talyaaniga u fadhiya JDS.

J/lle Siyaad khudbad uu ka jeediyay munaasabaddaas, waxa uu caddeeyay ahmiyadda ballaaran ee dawladda JDS siineyso horumarinta JUS, Madaxweynuhu waxa uu ku mahadiyay Dawladda iyo Shabiga Talyaaniga kaalmada ay u geystaan JUS.

Khudbadda Madaxweynaha ka hor, waxa halkaas khudbad gaaban oo soo dhaweyn ah ka jeediyay J/lle Cabdiqaasim Salaad Xasan Wasiirka Hiddaha iyo Tacliinta Sare.

WAREYSI "AQOONYAHAN"
LA YEESHAY WASIIRKA H.&T.S. *

J/LLE CABDIQAASIM: "ISLAAMKA IYO
FASAAXADDA RASUULKAA SI WACAN LOO
MA GARAN KARO CARABI LA'AAN,"

"CARABIGU WAA SHEYGA UGU XOOG
WEYN OO ISKU XIRA UMMADDA CA-
BEED, DHOWRA NA MIDNIMADEEDA,"

"ISLAAMKU WAA DIIN IYO CAMAL,"

Warsidaha (Aqoon yahan) waxa uu, wareysi ku saabsan Kulliyadda Diraasaadka Islaamka ee la furay 1983kii, la yeeshay Wasiirka Hiddaha iyo Tacliinta Sare Dr. Cabdiqaasim Salaad Xasan. Wareysigaasi waxa uu u dhacay sida soo socota:

AQOONYAHAN: J/lle Wasiir, Jaamacadda Ummadda Soomaaliyeed, waxay qaaday tallaaboyin ra'yi caamku u riyaaqay ha noqoto xagga doodaha Cilmiga ah, ha noqoto Kulliyado cusub oo leh ahmiyad gaar ah sida Kulliyadda Diraasaadka Islaamka oo Madaxweynaha JDS J/lle Maxamed Siyaad Barre uu ku xusay Khudbaddiisii rasmiga ahayd ee 21kii Oktoobar 1983. Haddaba, waxa aan codsanaynaa in aad akhristayaasha Aqoonyahan iy o guud ahaan dadweynaha u faahfaahiso qiimaha Kulliyaddaasi u lee tahay xoojinta dhaqankeenna Islaamka ah, Afkeenna Carabiga ah iyo ujeeddooyinka ka dambeeyaa asaaskeeda?

* oo ku saabsan Kulliyadda Dirsaadka Islaamka

WASIIRKA: Ummadda Soomaaliyeed waa Ummad muslim ah 100% oo ka mid Ummadaha Dinta iyo caqiidada xaqaa ah ee Islaamka iskeeda u rumeyssay. Islaamkuna waa hab nololeed oo buuxa, u na suuban nolosha adduunka xag dhaqaale iyo xag bulshoba, waxa ku dhan cibaadadii, hogaamintii, cilmigii, siyaasaddii, camalkii, Sal-aaxii, qaynuunkii iyo akhlaaqdii. Waa na Diin asaa skeedu yahay cilmi lagu camal falo. Quraanka waxa ka buuxa aayado fara badan oo caddeynaya arrintaas:

Aayaddii ugu horreysay oo Nabiga (NNKH) ku soo degtay, waxa ay faraysaa Muslimka akhris iyo cilmi barasho:

اقرأ باسم ربك الذي خلق

Islaamku iska sheego maaha ee waa shardi in la fahmo, si dhab ah loo dhuuxo macnihiisa, qofkii ja ahil ka ihi na kuma camal fali karo. Fadliga Culumadu dheer yihiin kuwa aan wax baran waxa caddeyna-ya aayadda: هل يستوى الذين يعلمون والذين لا يعلمون .

Haddaba si aan Islaamka ugu dhaqanno waa in aan baranno guud ahaan, waa na in aan yeelanno Culimo badan oo ku Takhasusa. Haddii aan ahmiyadda Afka Carabiğā dadkeenna u lee yahay wax ka xuso:

- 1- Af Carabigu waa luqaddii Qur'aanku ku soo dega-y, si fiican na loo ma garan karo balaaqadda Qu raanka Carabi la'aan لسانا عربيا مبينا
- 2- Carabigu waa afkii Dinta Islaamka (Salaad, Son, Sako, Xaj iyo mucaamalaadka asaasiga u ah).
- 3- Kadiiska Rasuulka oo Islaamka kaga jira derejada labaad Quraanka ka dib, waa afka fasaaxadidaa iyo murtidiisa lagu garan karo, NABIGU waxa uu yiri: انا افصح من نطق بالفداد هوا وتيت جوامع الكلم Waxyaalahaa Nebiga lagu fadli yeelay, waxa ka mid ahhaa Fasaaxad iyo balaago heerka ugu sareysa oo ah hadal yar oo macne qoto dheer leh.

- 4- Afka Carabigu, waa luqadda xadaaradda Islaamka oo saldhig u ah xadaaradda Casriga ah ee reer Yurub. Haddaba annaga oo ah shicbi 100% Muslim ah si aan u derisno, uga na faa'iideysano xadaaradda Islaamka waa in aan baranno luqada asalka u ah.
- 5- Dhaqanka, Hiddaha iyo Xadaaradda Soomaaliyeed waxa ay ka soo unkameen dhaqanka iyo hiddaha Carbeed, taasi waxa ay ka muuqataa suugaanteenna, taariikhdeenna iyo nolosheenna ijtimaaciga ah guud ahaan.
- 6- Xagga qowmiyadda; waxa aynu ka mid nahay Ummad weynta Carbeed oo waa in aan si cilmi ah u baranno Afkeenna Carabiga oo ah sheyga ugu xoog weyn oo isku xira Ummadda Carbeed, dhowra na midnimadeeda iyo qiimaheeda Ummadnimo. Xoojinta Afka Carabigu, waxa ay adkeynaysaa xiriirka walaa lnimo ee taariikhiga ah oo ka dhexeeuya Soomaaliya iyo Ummadda Carbeed inteeda kale.
- Guud ahaan waa kuwaas ujeedooyinka qaayaha leh ee ka dambeeyey asaaska Kulliyadda Diraasaadka Islaamka.

AQOONYAHAN: J/Ile Wasiir, maadaama Kulliyaddani tahay Kulliyad cusub, una baahan barayaal Takhasus leh ee Diraasaadka Islaamka iyo Afka Carabiga ma loo hayaa barayaal ku filan?

WASIIRKA: Waqtigan xaadirka ah Culimada Soomaaliyeed ma dabooli karaan baahideeda tiro ahaan, marka waxa laga ma maarmaan ah in Culimo ka tirsan dalalka Carabed wax ka dhigaanka na haysanno ballanqaad in ay Kulliyadda dhismaheeda nagu siyaan gacan, Ururka Islaamka iyo dalalka Carabta qaarkood.

AQOONYAHAN: Meeqa qaybood ayaa ay ka koobnaan doontaa Kulliyaddu? Waa maxay Shuruudda lagu qaato ardayda wax ka baranaysa?

WASIIRKA: Kulliyaddu waxa ay yeelan doontaa marxaladda hore qaybo kala ah: DIRAASAADKA ISLAAMKA, LUQADDA CARABIGA, CULUUNTA BULSHADA (Taariikh iyo Joqraafi) iyo Ingiriisi.

Shuruudaha ardayda lagu qaadanaya waa shuruudaha guud ee ardayda lagu qaato sida: Shahaadada Dugsi-ga Sare, Shahaadada Dhalashada, warqadda sugitaanka, warqadda caafimaadka iyo imtixaanka aqbaliidda.

AQOONYAHAN: Ardayda Muslimka ah ee dalalka aan jaarka nahay ma aqbali doontaa Kulliyaddu markii dhismahedu dhammaado ama si wacan u hirgalo?

WASIIRKA: Marka Kulliyadda dhismahedu dhammaado, waa aan ku soo dhoweyneynaa ardayda dalalka Muslimka ah ee go bolka iyo kuwa kaleba, haddii aan yeelanno xiriir isdhaafsi arday iyo wax wada qabsi xagga Diraasaa-dka Jaamiciga ah.

Mahadsanid J/lle WASIIR.

**XOOJINTA ISKAASHIGA
JAAMACADDA QADAR IYO
JAAMACADDA UMMADDA SOOMAALIYEED**

Guddoomiyaha JUS Jaalle Dr. Maxamed Xasan Muudey, waxa uu dhowaan booqasho rasmi ah ku tegey dalka Qadar.

Guddoomiyuhu muddadii uu booqashada ku joogey dalkaas, waxa uu la kulmay Wasiirka Waxbarashada Dawladda Qadar Sheekh Maxamed Bin Xamad Aäl Thaani. Waxa ay ka wada hadleen Xiriirkha Walaalnimo ee ka dhexeeyya Dawladda Qadar iyo JDS iyo sida loogu baahan yahay in la sii wado dedaalka ku saabsan sii xoojinta xiriirkhaasi dhinac walba, gaar ahaan xagga waxbarashada, hiddaha carabiga iyo Islaamiga ah.

Wasiirka Waxbarashada Qadar waxa uu ammaanay dedaalka xoggaa leh ee dhabta ah ee JDS ugu jirto xoojinta iyo fidinta Afka Carabiga.

Waxa kale oo Dr. Muudey Guddoomiyaha JUS la kulmay Guddoomiyaha Jaamacadda Qadar Dr. Maxamed Ibraahiim Kaadim. Labada Guddoomiye waxa ay ka wada hadleen siyaabaha lagu xoojin karo iskaashiga ka dhexeeyya labada Jaamacadood xagga Waxbarashada, Dhaqdhaqaqa ardayda iyo manaahijta.

Waxa Shirkaasi goob joog ka ahaa Dr. Cabdalla Jumca Kubeysi, Kaaliyaha Guddoomiyaha Jaamacadda Qadar, Dr. Saabir Cabdiraxmaan Xasan Al Ibraahiim, Xoghayaha Guud ee Jaamacadda Qadar.

The Institution of Library is as old as the civilization itself as we know it, older than paper, older than print. It extends back at the scrolls, pa pyrus and clay tablets that appeared near the dawn of writing-back to ancient Mesopotamian and Egyptian civilization.

The basic function of all libraries was to preserve material by collection. Now they have come to serve many other purposes as well. The material they stock often includes films, slides, phonograph records, and tapes, as well books and manuscripts. Thus, by housing readily available information and the dissemination of its convenient transmission to students and others and by providing a source of instructive and creative reading, viewing, and listening for the general public of all ages, libraries play a major role in modern social organization.

HISTORICAL BACKGROUND

In earliest times there was no distinction between a record room (or archive) and a library, and in this sense libraries can be said to have existed for almost as long as records have been kept.

During 15th century, man first made possible the creation of a significant number of relatively large collections of books. But the modern role of the library did not begin until the latter part of the 19th century which saw significant awakening. Libraries had grown in size, but their growth had been haphazard; admin

LIBRARY

Sirad Yusuf Ismail
(Chief Librarian of SNU)

istration had become weak, standards of service almost non-existent , funds for acquisitions were inadequate.

By the end of the century new conceptions of the purpose and scope of learned libraries were everywhere lacking shape. The library then responded to three concurrent and related developments; the emergence of an urban industrial society that required a generally literate population; a serious commitment of the state to free, universal compulsory education; and the development of high-speed steam-powered rotary presses and mechanical methods of producing paper from wood pulp, inventions that made it possible to produce books, magazines, and newspapers for everyone.

Print became a mass media, and the public library became the principal instrument for making books available to the people at large. All these means simply that the technology of the 19th century industrial revolution has given way^{to} a system of production and the library, more than any other instrument of society, opened to public use the treasury embodied in books. Early in the 20th century it became possible to record sound and motion picture.

Later, radio and television made it possible to assemble audiences of tens of millions to witness living actuality. The great quantity of information now being made available has the potential to free man, to enable him to shape the world to his choosing, to conquer his ills and deprivations. All these developments place new kinds of demands on the library and open new opportunities to it.

The library assembles information from countless sources and places it at the command of the individual user.

TYPES OF LIBRARIES

National Libraries:- In most countries there is a national or state library or group of libraries maintained by National resources, usually bearing responsibility for publishing.

and maintaining a national bibliographical information centre.

National libraries strive principally to collect and to preserve the nation's literature, though they try to be as international in the range of their collections as possible.

UNIVERSITY LIBRARIES

Like the national libraries, there are university libraries general in scope. Some of them can be compared with the greatest national libraries in their collections quality and range.

Public Libraries:- The public libraries as we know it today did not emerge until the mid 19th century, although it had roots in institutions. Public libraries play an indispensable role in the life of the community. They promote the reading of literature among grown-ups, adolescents, and children. They provide familiar information and reference centre, where the modern citizen can secure reliable advice or practical assistance and where he is helped to get his bearings in the complexities of modern community life.

In many cases, public libraries build up collections that relate to local interests, often providing information for local industry and commerce. Not all countries provide public library service of and equally high standard, but there has everywhere been a tendency to recognize their value and to improve services where they exist to introduce them where they do not.

Special Libraries:- The national, university, and public libraries mentioned above form the backbone of the general library system in a country, looking after the needs of scholars and general public. They are supplemented by libraries established to meet the highly specialized requirements of professional or business groups.

School Libraries:- In the countries in which public library legislation exist, public library services are often available to School Libraries. Technical procedures, such as book purchase and processing, are carried out by the local library

Conclusion:- The library is the chief instrument so far perfected for accumulation and using man's intellectual heritage-the accumulated wisdom of centuries. By learning to depend on letters instead of depending merely on live memory and spoken word, man has vastly increased his effectivenses in preparing youth for adulthood.

Since the Library has been perfected as the principal vehicle for carrying forward and making available the intellectual resources that need to be accumulated for use, this statement means for one thing that formal education at all levels can be conducted more effectively with well-equipped Libraries.

CURRICULUM CHANGE AT LAFOLE

Said O. Faahiye -
(College of Education, Lafole)

1.1. Introduction

In this paper I will try to explain how a new college perspective was designed for the college of Education at Lafole, Somali National University. I will also discuss the results of the Seminar on curriculum development and the improvement of the teaching learning process conducted for the curriculum committee of the college of Education. Since the task of the professional Educator is the design of learning systems, depending upon the objectives, the interests and responsibilities of the designers a learning system may be as large as the biggest university or as small as the individual student. Good system design implies the careful specification of requirements and objectives.

Students are not infinitely adaptable and their capacities for learning are limited. It is widely said these days that there is an information explosion and that the student cannot learn all there is to know or even a substantial part of the knowledge in one field. With so much to be learned, the student must depend on greater selectivity in regard to what he learns and greater control over how the material to be learned is presented. The purpose underlying this is the notion of im-

providing the effectiveness of learning through careful systems design. What the college of Education did was to consider the difference in abilities, backgrounds, and the styles of learning to design the prospectus

2.1. The College Prospectus

The bulletin prepared by the curriculum committee encompasses a description of all the courses offered by the college of Education. It contains a brief introduction on the functions and the objectives of the college, history of the college, admission requirements, academic standards and general Education requirements.

The college of Education is composed of four divisions: The division of Science and mathematics, the division of Social Sciences, the division of Education, and the division of languages. The divisions organize the departments, with the departments offering major and minor programs in their respective discipline fields. The division of Science and mathematics includes the departments of chemistry, physics, biology, agricultural Science, and mathematics. The division of Social Science includes the departments of History and Geography, the division of Education comprises the departments of Education, physical Education, health and recreation and instructional technology. Students in the college of Education are expected to complete a required core of general Education courses, a major area of study and a minor program of study.

The prospectus production caused much writing, research, and Scientific discussions on the part of the curriculum committee and went through three phases:

a) Preparation: For three months the department heads with ample assistance from other faculty members worked on revising the old prospectus. It became a dire necessity to extend the duration of the course work and to add more courses and their descriptions. During this period the curriculum committee met many times to resolve incongruencies between descriptions pre-

sented by different departments. In these meetings the curriculum discussed the following:

- i- Curriculum change possibilities at lafole.
- ii- General requirements.
- iii- Uniform numbering for different courses, their appropriate titles and descriptions.
- iv- Evaluations of different courses and their credits.

b) The Seminar

A Seminar on curriculum development and the different ways in which the teaching learning process could be improved at the college of Education was conducted for the curriculum committee members. The Seminar was conducted for One week (Nov. 26 to Dec 1, 1983). The teaching in the seminar was done by Dr. Allan Brandhorst of the University of Southern Carolina. The mission of Dr. Brandhorst was to edit, advice, supervise and coordinate the writing and the production of the college prospectus ; and at the same time conduct the Seminar.

Dr. Brandhorst lucidly presented the principles of curriculum development. During the course of the discussions it became apparent that to understand curriculum change it is necessary to understand the human mind. J.P.Guilfords model of the human mind; with contents, processes, and products, was an eye opener when explained by Dr. Brandhorst. Experiments carried by Piaget, Bloom, and other researchers was also examined.

To get the right vantage point we must define curriculum and curriculum change. Curriculum pertains to all the intended learning goals, experiences, teaching materials, and evaluation techniques in which educators plan or/use. The three most obvious aspects to consider in curriculum change are:

- (1) The subject matter or the curriculum change by task.
- (2) Educational level involved.
- (3) The teaching learning-process.

When we talk about revising the subject matter we are in the realm of the Education program. While Curriculum revision by task happens when a plan is in order. As in our case we asked ourselves the following questions.

1. How can we revise the curriculum so that the students learn more about the Somali culture?
2. How can we change the curriculum so that it will be more useful in the daily community of Somali villages and towns?
3. How can our curriculum be changed so that the college will produce teachers who after teaching in our Secondary School will enable the pupils to best meet the needs of the modern world?

By the Educational level it is meant standard of the students who are encompassed by the intended curriculum change. The other aspect of the curriculum which is to be considered at the advent of curriculum change is the teaching-learning process itself. To explain this three questions will suffice. The first question is "What are we going to teach". The answers defines the objectives, the aims, the goals or the expected outcomes of the curriculum. The second question "Is how can it best be taught". This defines both the teaching methodology (like lectures, discussions, group projects) and the material and the equipment necessary for applying the methodology (for example, books, laboratory equipment, and workshops). At the third stage we ask "How well are the students reaching the goals". This defines the realm of evaluation, assessment or appraisal. All these three steps were considered in the curriculum change at Lafoole. New goals, methods, materials and procedures were suggested and evaluated. The participation of the student in the teaching-learning process was emphasized.

To understand the word change in connection with the title of this article it must be understood that two points in time

are important here for assessing the change. The first point indicates the condition of the curriculum before the change was launched. (In the case of the college of Education the prospectus was highly compact and needed extension, elaboration, and modernization to be able to produce a contemporary teacher for the modern Secondary School.) and the second point the condition of the curriculum after the entire change. The extent of the change is measured by the condition of the curriculum from the first to the second point in time. Another thing is that curriculum changes do not happen in ~~a~~vacuum but happen in a social context. In our case the desire of the ~~fa~~culty members for change and the blessing of the University Authorities helped a lot.

c) Editing

In this phase of the process of the catalogue design each department was scheduled to work with Dr. Brandhorst for One day. The departments discussed their curriculum, basic objectives of individual courses, and the possibilities of extension of the curriculum.

To these working sessions we invited all the professors (Somali & Expatriate) who were conversant with principles of curriculum design and the different disciplines taught at the college. Furthermore at the end of each week the divisions held a common session in which most of the incogruencies were ironed out, some of the conclusions at these meetings were:

- 1) That each department hold seminars for it's faculty members to upgrade the teaching-learning process.
- 2) That each department write the syllabus of each course identifying the topical outline, objectives, requirements and the babliographical assignments.
- 3) The college of education with the help and approval of the Somali National University is to explore ways of cooperation with other colleges of Education in other countries.

- 4) That the college develop a system in which textbooks are written for different courses offered at the college. These books are to be viable with Somali culture, environment and resources.
- 5) That the college work closely with the curriculum development office, the examination board and the teacher training centres of the Ministry of Education to upgrade the Secondary School curriculum, the textbooks and our educational system as a whole.
- 6) That the "Teaching practice" be made an integral part of the college curriculum.
- 7) That the college develop a system that will enable the college to acquire scientific Journals and periodicals.

After evaluating the project it became apparent that the college can work on a project Spanning a long time. In retrospect we are of the opinion that the college gained a much needed confidence and experience.

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and other materials presented at the
Seminar for curriculum development.

REVISED PATTERN OF THE NEW CURRICULUM OF
THE FOUR YEAR GRADUATE PRE-SERVICE TEACHER
TRAINING PROGRAMME OF STUDIES AT THE COLLEGE
OF EDUCATION, LAFOOLE, SOMALI NATIONAL UNIVERSITY

COMPULSARY PART:

Common to all Students: core of General Education Requirements:-

I. Ten Professional course offerings in Education

- i) Principles of Education
- ii) Child Development
- iii) Educational Psychology
- iv) Teaching Methods and Techniques
- v) Measurement and Evaluation
- vi) Teaching Practice
- vii) Philosophy of Education
- viii) Curriculum Development
- ix) Guidance and Counselling
- x) Educational Administration and Supervision

II. English Language (Five Courses)

- i) Intensive English I
- ii) Intensive English II
- iii) Freshman English
- iv) Advanced Composition I
- v) Advanced Composition II

III. Audiovisual Education (Three Courses)

IV. Physical Education (Three Courses)

V. Socialism (Three Courses)

VI. Science (One Physical and one Biological)

VII. Arabic (One Course)

VIII. Religion (One Course)

IX. Somali (One Course)

X. Mathematics (One Course)

During this period the College offered 6 to 7 courses in Education (i.e.,(i) (ii) (iii) (iv) (v) (vii) (viii) mentioned under I (under the compulsory part in the above table).

3 to 5 courses in English,
3 to - courses in Audiovisual Education
3 to 6 courses in Socialism and
3 to - courses in Physical Education and
courses in Major and Minor subjects.

The Revised Pattern of the New Curriculum of the Four year Graduate Teacher Pre-Service Teacher Training Programme comes into force with effect from 1985.

OPTIONAL PART:

Combinations of Major and Minor Subjects offered:

Courses in one Major Subject and Minor Subject are to be studied by each student by selecting one of the following combinations:-

<u>Major</u>	<u>No. of Courses</u>	<u>Minor</u>	<u>No. of Courses</u>
1. English	16	Somali	11
2. Arabic/Religion	22	History	8
3. History	18	Geography	9
4. Geography	17	History	8
5. Biology	17	Chemistry	7
6. Agricultural/Edu.	19	Biology	8
7. Chemistry	16	Physics	7
8. Chemistry	16	Mathematics	11
9. Chemistry	16	Biology	8
10. Mathematics	20	Physics	7
11. Mathematics	20	Physical/Educa.	3
12. Physics	18	Mathematics	11
13. Physical Educa.	32	Health	9
14. Journalism	17	Arabic	10
15. Somali	21	English	1

NOTE: The College of Education (formerly National Teacher Education Center (NTEC) offered four year graduate Pre-Service Teacher Training Programme from 1968 to 1974 to train Secondary School students to become qualified Secondary School Teachers. In order to meet the urgent need of trained secondary School teachers in Somalia, the College offered Intensive Two year Pre-Service Graduate Teacher Training Programme during the period from 1974 to 1984.

Concept of Muslim Ummah and History

Mohamed Ali (Pakistan)
(Faculty of Education, Lafole)

Who are we, and where do we stand now? What were the causes of our downfall, in politics, economics, socio-religious spheres? Why our youth is ignorant of its past and, depressed and disappointed about the future? Now-a-days, such questions puzzle the peoples of Moslem lands.

But what can be suggested as a panacea for the ills of Moslem Ummah (Nation)? Before going into the depths of the answer to the question, first, we must consider, whether the peoples, who believe in One Book 'The Holy Quran', One God 'Allah', and the Prophet, MOHAMMAD (Salalla-huAlaihi Wasalam), are to be called a 'Moslem Ummah' (Nation) and why? With the start of human-history, i.e. historical periods, Man is called and considered a member of the whole community, with its interests, ideals and modes of life, existing at certain times, irrespective of the distances. Revealed Books and other annals of human-past, also affirm the view that peoples living in the past were always united in the face of challenges; and defended and propagated what was near to the truth, if not exact truth. Clan-worship and tribalism along with mythological philosophies perished long time back. According to the teachings of the greatest historical religious book, the Holy Quran, Man was created out of clay, and the knowledge of the ultimate

truth was given to him and he was made on the nature of Islam, but at the same time, he was endowed with a mind and heart; and was made free to meditate and think over the phenomena around him and his own person as well. Then what was the 'DIN' (way of life) of Noah, Abraham and of the prophets of Abraham's lineage (SAW). The answer we find in the holy Quran, says, they were born on the nature of Islam and called, Moslems.

In the world of darkness, the last of the prophets came as a saviour for the whole of Universe (RAHMAT-UL-LIL-ALAMIN). This was MOHAMMAD (SAW), the most dear and praised one, and a final guide to the whole humanity until the Day of Doom. With additions, he brought the faith and the DIN of his predecessors, Abraham, Moses and Jesus Christ. He was propagating and spreading the same Truth, Islam, the way of the righteous.

During the life-time of the prophet Mohammad (SAW), every thing was explained by himself either by deeds or words. Moslem peoples were united and strengthened into one Ummah Nation condemning distinctions of color, race, languages etc. The State was organised and integrated according to the transcendental principles of Islam governing polities, society, economic life, religious obligations and other spheres of life. Reasoning and counselling was allowed to solve the emergent and diversified problems of Moslem peoples in the world at large. All those ideas and values worked properly during the first thirty or so, years of the Moslem Nation. But in later periods

with the expansion and coming of new peoples into the fold of Islam, little attention was paid to the propagation of Islam, and training of the new-converts in the teachings and injunctions of the holy Quran and Sunnah.

It is an established fact that in the fall of great empires and peoples, the 'Persons' of palaces, princes and emperors, always, played an important role. The person of emperor Nero was not the only responsible, in the fall of the Romans, but yet he contributed in that process of fall. The same is true of

the Moslem Ummah; Men of intellect and responsibility misled the Moslem people. Selfishness, rivalry and greed of power, made the Moslem Nation disunited and resultantly, there were crackings in the body-politic of the Moslem Nation; Thus it was divided into a lot of sects and groups. In the long period of discord and disagreement, many reformers, jurisprudents and Traditionists came to the rescue of the Nation, but they were misunderstood. In our times, we often hear the names of Imam Hunbal, Imam Shafi, Imam Abu Hanifa and Iman Malik, and Iman Jafar (a decendent of our prophet), and a lot of others. These people of knowledge and reason, were simple moslems and they just tried to be called true and devout moslems, adhering the way of God the Sunnah of His prophet. But soon after their deaths, peoples followed them, instead of the Sunnah of prophet and the holy Quran, and even regimented themselves into adamant school of thoughts, although it was not the purpose of these Imans. They laboured and bore hardships to lead the Moslem masses out of the mess and enlighten them with their scholarship.

Alas! We are far away from their expectations and are in the grip of darkness. Moslem Ummah is divided into small entities of color, race, language and of materialistic interests. Also, the non-Moslem powers are in a better position to jeopardise the Moslem Nation. In such circumstances, the only saviour is the Book of Allah, Al-Quran and the Sunnah of his prophet!!

"Today I have completed for you your religion; my bounty and grace have been conferred upon you conclusively; and I am pleased that your religion shall henceforth be ISLAM."

: Al-QURAN.

FAREWEL OH BEAUTIFUL SOMALIA

S.C. SINHA
ITEC EXPERT (INDIA)
(SNU Library)

I have come from India,
I stayed in Somalia,
Somalia is full of trees,
It presents a good scenary,
Here there is absolutely no confusion,
Cool breeze comes from Indian Ocean,
Days are generally warming,
And nights, are always charming
I adore you very much Somalia,
Farewell Oh! Beautiful Somalia.

Somali girls are always shy.
But they have beautiful eyes,
Somali men are by and large humanitarian
They are God-fearing and are full of fun,
You are so fascinating Oh! Somalia,
But I am shortly leaving for India.
Farewell Oh! Beautiful S O M A L I A!

I came here as an Indian Expert,
I worked with you to my best,
Working on two years deputation,

Getting full and complete satisfaction!
Stayed in Somalia without my family
But sometimes I felt quite lonely!
But Somalis are very very friendly
They treated me very gently and honourably!
I admire you very much S O M A L I A !
But could not forget my own I N D I A !
Farewell Oh Beautiful S O M A L I A !

Somalis are generally quite intelligent,
Somalis are cultural and National Conscious
Both are essential for National Development!
They do not maintain hierarchy status.
As they believe in complete equality,
And always live in complete fraternity!



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